

I
DISSERTATION
CONCERNING THE
ANTIQUITY
OF
TEMPLES.

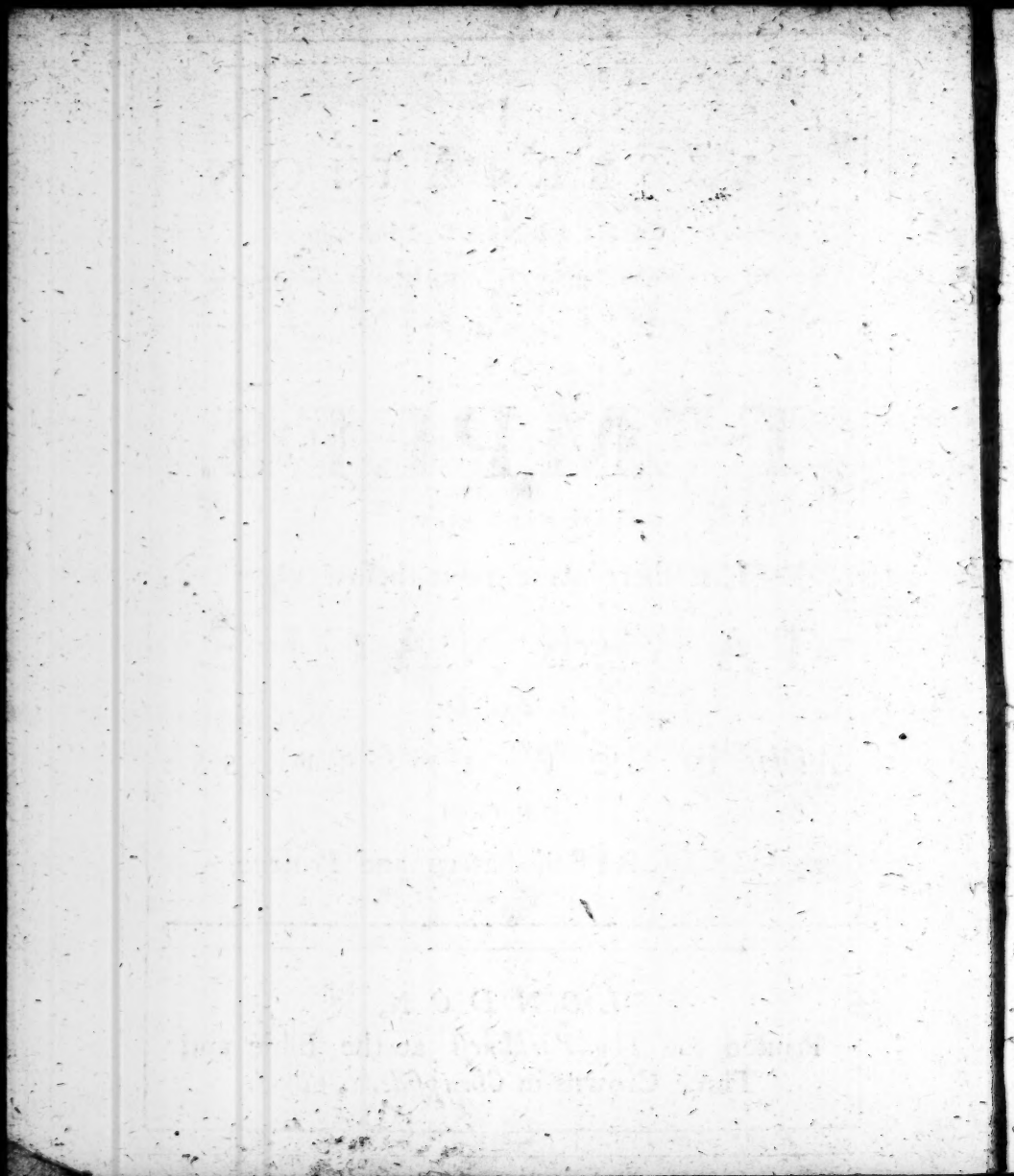
Wherein is shewn,

That there were none before the
TABERNACLE,
Erected by
Moses in the WILDERNESS:
FROM
HISTORIES, Sacred and Profane.

(Joseph Hill)

L O N D O N,

Printed for *Tho. Parkhurst* at the Bible and
Three Crowns in *Cheapside*. 1696.



HONORATISSIMO D.
D^o GULIELMO TRUMBUL,

Equiti aurato.

Non minus virtutibus, quam titulis ornato.

Apud Regem Galliarum, necnon Imp. Turcicum,

Olim Legato.

Nuper Quæstorum ærarij Socio :

Nunc Gulielmo M. Brit. Regi

Ab Epistolis, & Sanctioribus consilijs.

Itemque

In conventu Ordinum Regni,

Senatori integerrimo.

Hanc qualem qualem Dissertationem,

Quam humillimè,

D. D. C.

L. Mq;

JOSEPHUS HILL.

Gen. Schin May 13, 1912

HONORABILISSIMO D. GILBERTO TAVOLARI

Il sottoscritto
per mezzo di questo
presente atto di
cui è stato fatto
atto in data

Il sottoscritto
Giovanni Maria
di S. Maria di

Il sottoscritto
Giovanni Maria
di S. Maria di

Il sottoscritto
Giovanni Maria
di S. Maria di

Il sottoscritto
Giovanni Maria
di S. Maria di

R E A D E R.

HAVING a design to publish a few Dissertations, concerning some Opinions, that have in the late Times been ventilated amongst us ; I shall briefly shew to what Subjects they have relation : A long Preface being no ways congruous to a short Treatise.

This First is meerly Historical, referring to the Times of the Old Testament concerning the Antiquity of Temples. Of which Subject, many Authours have spoken by the by ; but scarce any industriously and fully. Hospinian indeed hath said something thereof ; but so little, and superficially, in comparison of his copious handling other matters, that 'tis next to nothing for satisfaction therein. And none in our own Language, that I have seen at least, hath treated of this Argument. There is one R. T. that published a small Tract in 12^o. A. D. 1638. de Templis ; wherein he discourses of the ancient Manner of building, consecrating, and adorning of Churches, according to the Mode of those times, but nothing of their Antiquity. Concerning which, I have from sacred and prophane Histories, said what I think sufficient for this preliminary Dissertation.

The Second hath reference to the Times of the Gospel, concerning Artificial Churches ; wherein the common Opinion of Protestants is defended. That the Primitive Christians neither built, nor had any publick separate Places, appropriate for the publick Worship of God, for above Two hundred Years after our Blessed Saviour's Ascension ; but only such private Places of resort, as were most convenient, and secure

To the READER.

in those Times of Persecution. Which is also the Opinion of the Ancient Fathers, and Historians generally, as shall in due place be manifested. In after Ages, when Superstition and Popery prevailed, several Authors, the better to maintain the Holiness of Churches, began to assert, That from the beginning Christians had publick Places, dedicated and consecrated to their worshipping God; although, both then and ever since, all of this Opinion acknowledg those Edifices were nothing so large, or stately, as the Temples of the Heathens, or the Churches of Christians, in and after Constantine's time, when Christianity was generally embraced. But I hope to make it apparent, that this Salvo will not serve their turn, nor all the Arguments that Bellarmine and Baronius have brought; which some Learned Protestants of our Nation have made use of, more especially Fuller in's Miscellanies, and Mede after him, (though he mentions him not) who hath a large Discourse on this Subject, yet not sufficient to support their Opinion.

A Third Dissertation concerns the Holiness of Churches. Which not only the Papists, but many good Protestants also contend for. Although our Saviour hath taken away all Distinction of Places under the Gospel; as Dr. Sherlock in his Dissuasive from Popery, c. 4. hath sufficiently proved. The παῖς τοῦ θεοῦ, or chief ground of their Mistake is, in resembling our Churches, to the Temple, which have only Conformity to the Jewish Synagogues, as many Learned Men have shewn. For there was but one Temple for all the 12 Tribes, and none entred into it but the Priests, and the High-Priest once a Year into the Holy of Holies, on the day of Expiation; the People assembling only in the outward Courts: Whereas the Synagogues were for all the People's meeting therein, for the Moral Worship of God, on such times as he had ordained. And as God's special Manifestation of himself, in any place, intitles it to a relative Holiness for the time, Exod. 3. 5. Josh. 5. 15. Acts. 7. 33. and 2 Peter 1. 18. so by his
more

TO the READER.

more especial Residence in the Tabernacle and Temple, they became holy, Exod. 40. 9, 10, 11. and being typical of our blessed Saviour, hallowed the Service of his People, as he tells us, Matth. 23. 17, 19, 20, 21. But where read we of God's dwelling in the Synagogues, or Christian Churches, more than in other places where he is worshipped? only of his gracious Presence with his own Ordinances, which hallow the Place for the time, not the Place them. For even the Elements of the Sacraments, consecrated by Christ's Appointment, have no other relative Holiness, but in their Sacramental use. And the Church of England in some cases, admits their Administration in private Houses, making no doubt of God's Acceptance thereof there, as well as in the publick Churches.

The last Task will be touching Priests and Altars: Shewing that these properly belong only to the Jewish, and not otherwise than improperly to the Christian Religion; the former being never used otherwise in the New Testament, and the latter only once for our Saviour. And that most of the Allegations from Antiquity for their use, are either from supposititious Authors, or such as fall short of proving, that for which they are alledged.

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ERRATA.

Page 11. line 32. for *horum* read *harum*. P. 17. l. 20. for *and* read *of*. *Ibid.*
 l. 24. r. 25 l. 4. P. 18. l. 33. r. *Tatianus*. P. 21. l. 26. r. *ademptu*. P. 24.
 l. 23. r. *Arcades*. *Ibid.* l. 33. r. *Lycans*. P. 32. l. 34. *Lindus*. P. 39. l. 34.
Exod. 12. 12.

DISSER-

DISSERTATION I.

Of the Antiquity of Temples; and whether there were any before the Sanctuary.

IT is requisite to speak something of Temples in general, before we proceed to treat of their Antiquity. It is needless to insist on the Erymology of the word, or the Synonima's thereof, their general Parts or Utensils; which may be seen in many Philologers, and even in English in the large Historical Dictionary newly published. It is enough to my purpose, that they were Places built for Publick Worship. Concerning which, the Learned Antiquary *Lilium Giraldus* (whose Works are lately printed at *Leyden*) in his History of the Gods, *Syntagm.* 17. saith, *Zenonis dogma fuit Tempia Deorum non edificanda.* It was Zeno's opinion, that Temples ought not to be built unto the Gods. And dislikes that of *Clemens Alexandrinus*, in his Admonition to the Gentiles, *Superstitio Tempia condere persuasit. Quae enim prius hominum Sepulchra fuerant, magnificentius condita, Templorum appellatione vocata sunt.* Superstition persuaded to build Temples. For those Structures, which were before Sepulchres, being after magnificently built, were called Temples. But approves the Abbot of *Cluny's* opinion, who writing against the *Petrobustians* (whom *Morney* accounts good Christians, even the same with the *Waldensians*) imputes it is an error in them *quod dicunt, Basilicas vel Altaria fieri non debere, &c.* to affirm that Temples and Altars should not be made. But the Mass being the chief use of their Temples in those times (as *Bellarmin.* *de cultu Sanct.* l. 3. c. 4.) in this regard they might well be opposed; for that they denied the lawfulness of Edifices, for the solemn Worship of God, is no way credible. The first Founder of Temples *Clem. Alexandr.* in's Admonition to the Gentiles, p. 28. Gr. Lat. conceives to have been *Phoroneus*, or *Merops*. And so also *Arnobius* l. 6. *Vatroian's*
Admiranda,

*Admiranda, Aacus the Son of Jupiter. And Lactantius, Divin. Instit. l. 2. c. 10. saith the first Temple was erected in the days of Jupiter. Job. Leo Baptista, in's Book of Architecture, thinks Jannus's Temple the first. But the same Clemens Strom l. 5. writing of Moses, saith, He suffered not Altars and Temples to be erected in many places, having built one Temple (he means the Sanctuary) did hereby declare unto all, that there was but one World and one God ; alledging *Isaiab 66. 1. and Acts 17. 48.* and commending Zeno for saying, in's Book of the Commonwealth, *non oportere Tempia facere, nec simulacra*; that Temples and Images ought not to be made. For a Temple is not of any great price, nor an holy thing, being it is the Work of Artificers. And in his Seventh Book distinguisheth of *τὸ ἱερόν*, commonly rendred a Temple, which he takes for that which is truly holy ; and this he saith is twofold ; God himself ; and that which is built in honour of him ; and this with him is the Church ; which he calls the Church of God, not made with hands, but made the Temple of God, by the will of God. *Non enim nunc locum, sed electorum congregationem appello Ecclesiam.* For I do not now call the place, but the Congregation of God's chosen ones the Church. Origen also against *Celsus l. 8. p. 390, 391.* professeth, Christians beware of building liveless and dead Temples to the giver of all Life. *Ἐκτενόμεθα*, &c. which he speaks to depreciate those Works of men, that men might not think God is honoured by such things, which for the matter of them are common, and for the figure and shape, the works of mens hands. As also to refute the Heathens, who thought God was more honoured, and better served in such Temples, than in the poor Conventicles, and Oratories of Christians ; and was in a more especial manner present in such Temples, then in other places. For we know that now under the Gospel, God hath determined his Worship to no place, any more than before the Flood, or the days of the Patriarchs before *Moses*. Who by God's appointment made the Sanctuary, which yet was not confined to any place ; but portable, and moveable to and fro for 400 years ; till the Temple was built, in a place appointed by God, to which all Sacrifices acceptable, were to be brought, and there offered upon his Altar. And this was done, as *Athanasius Epist. ad Adelp. contra Arrianos*, and *Austin in Psal. 64.* for a figure of Christ's Body which was to come ; and when that Truth signified, began evidently to be preached,*

preached, the Shadow was destroyed. So *Arnobius* l. 6. saith, We must not think, that God is delighted in Temples, because built of Marble, and gloriously set forth with Gold : to overthrow the opinion of the Heathens, who professed, that if their Gods were prayed unto, *sub axe nudo* ; & *sub atbereo regimine*, *nihil audiunt*, under the cope of Heaven, and in the open Air, they would not hear. And *Lactantius*, *Div. Inst.* l. 6. c. 25. *Non Tempia illi congestis in altitudinem saxa extruenda sunt, in suo cuique consecrandus est pectore* : Temples are not to be built unto him of Stones laid one upon another to a great height, every one ought to consecrate him in his own heart. Not that these Ancients thought it unlawful, for Christians to have Temples : but in opposition to the Heathens opinion, That God accepted of no Worship, but that performed in Temples made with hands ; and that the more costly they were, the better he was pleased : as *Lactant.* l. 2. c. 6. *Nec ullam religionem putant, ubi illa non fulserint* : They think there's no Religion where these are not shining ; i. e. with Gold, precious Stones, Ivory, &c. *Itaque sub obtentu Deorum avaritia & cupiditas colitur, credunt enim Deos amare, quicquid ipsi concupiscunt.* Under colour of Divine Worship, covetousness is worshipped. For they think the Gods love, whatsoever they are in love withal.

Eusebius in like manner, in's Evangelical Preparation l. i. c. 9. shews, That men in most ancient times, took no care or pains about building Temples. And that the first builders of them, were Heathens, with the occasion thereof. And in very truth, we have not the least colour of Evidence, for any built before the Flood : tho' we read how God was served from the first by Sacrifice, in the story of *Cain* and *Abel* ; and was worshipped, no doubt, by the holy Patriarchs. For tho' a degenerate condition increased, amongst the Posterity of *Cain* ; yet *Adam* and *Eve*, after the promise of Grace, continued in the same gracious course, with others of their Off-spring, who followed their Institution and Religion, especially in the race of *Seth*. And in his days, especially about the birth of his Son *Enoch* ; for the Scripture testifies that, *then men began to call upon the name of the Lord.* And near unto the Flood, we read of a distinction, between the Sons of God, and the Daughters of Men : tho' afterwards this came to be exceedingly confounded, which ended in a natural Confusion of them all, through God's just judgment. After the Flood 400 years, *Abraham* by

Divine admonition left his own Country, and came into *Canan*; where he and his Posterity liv'd long in Tents, like Strangers; and erected Altars, where God appeared to them, and worshipped him in the open Air. And *Lib. 3. c. 13.* the same *Eusebius* saith, That it becomes wise men, with open face to preach unto all, *that they do not reverence those things which are seen with bodily eyes: but him alone whom no man seeth, even the Architect and Maker of all*, with much more to that purpose, and that *we should not think, to worship the Divine Power, with building of Temples.* And accordingly, in his first Book of Evangelical Demonstration, p. 18. *Græco-Lat.* To them who thought that God ought to be worshipped only at *Hierusalem*, or on certain Hills, and in definite places, our Saviour for good cause answered, *The hour cometh, and now is, &c. John 4.23,24.* And adds, that now in these times of Grace, we are brought to the same manner of Worship, which was among the Patriarchs before *Moses*, which he calls *eadem benedictio*, like that of *Gal. 3. 14.* And p. 23. introduceth the Lord Christ speaking, The Law of *Moses* commanded men to go out of all other places, to a certain definite place of the World, there to worship God: But I command you, not to seek God out in any certain corner of the World, nor in Hills, nor in Temples made with hands: but giving all men liberty from such restraint, I command every one to worship, and adore God, at his own house and home. Not that he held it unlawful to worship God in material Temples; but only to shew, that now there is no such necessity, as ties men to the Service of God in Temples, as if he were better served there than in other places. Like as *Austin Tom. 6. contra Sermonem Arrian. cui Templum non facimus, sed nos ipsi sumus*; not as if no Temples were made by them, or ought to be; but in effect, That we not only make a Temple, but are his Temples. As *Xixtus* Bishop of *Rome* and Martyr said, *Templum sanctum est Deo mens pura*, a pure Mind is a Temple holy unto God: This sanctifies all places, and the Prayers sent up unto him in such a Temple, is always accepted of him. And how little Consecrated places were insisted on, in *Constantine's* time, when Christianity was set up and countenanced by Authority, may be seen in *Arbanasius's* Apology for his preaching in such at *Alexandria*, as was neither finished nor consecrated; alledging *Alexander* his Predecessor for doing the like; and others at *Tryes* and *Aquila*. We shall now proceed to enquire further into

The Antiquity of Temples.

Whether there were any before the Sanctuary made by Moses.

WE read in the Old Testament, of Altars very early and frequently, without any Temples. Implied in *Cain* and *Abel's* Offerings unto the Lord, *Gen.* 4. exprest, of *Noah's* building an Altar unto the Lord, *Gen.* 8. 20. so *Abraham*, *Gen.* 12. 7. *Isaac*, *Gen.* 26. 25. and *Jacob* at *Bethel*, *Gen.* 35. 7. *Elias* likewise in his Contention with the Priests of *Baal*, *1 Kings* 18. 32. And in the New Testament, of the Heathens Altar at *Athens*, *Acts* 17. 23. (the Story whereof is related by *Diog. Laertius* in the Life of *Epimenides*, and *L. Vives* on *Austin de C. D.* l. 7. c. 17. and others) And *Walafridus Strabo* Writes, That at first both the Worshippers of God, and of the Devil, performed, their Service in the open Air : but when they began to make Idols, then, and not till then, and upon that occasion, they began to build Temples. I shall not trouble the Reader with a multitude of Authours, that have written of the Original and Progress of Idolatry. I think *Mercerus* judgeth right, that there was none before the Flood: And though some Rabbins I know, and also *Tertullian* thought, there were Idols and Idolatry in the old World; yet *Cyril* l. 3. against *Julian*, and *Epiphanius* in's *Panarium*, with many others, the contrary. And that the Sin of those days, which provoked God to drown the World, was Irreligiousness and Prophaneness, rather than Superstition and Idolatry. For the cause of the Flood is mentioned in general, that all Flesh had corrupted their ways. It was very general, and therefore the Lord resolved to corrupt the Earth. In *Enoch's* days, it seems by his Prophecie mentioned by *Jude*, that prophane Persons did spitefully speak, and practise against God's Servants; with which reproachful carriage, carnal Men being overcome, became prophane also; and the good being taken away by death, there was a general defection. In special we read, that *the earth was full of violence*; and this increased upon the degenerate condition of God's People. For *the sons of God saw the daughters of Men that they were fair, and they took them Wives of all that they liked*.

liked, Gen. 6. 2. which provoked the Lord in an high degree, vers. 3. And hereupon there were Children born unto them, which were mighty men, and men of renown. Then Carnal Security was very great, as our Saviour signifieth Luke 17. 26, 27. which proceeded from the contempt of God's Word; and also of his Patience, and long Suffering in his Works. For he bare with them an 120 years, and sent *Noah* a Preacher of Righteousness unto them; thus the Goodness of God led them to Repentance both ways, but they were disobedient, 1 Pet. 3. and thereby treasured up wrath against the day of wrath, and the Flood came and swept them all away, save eight Persons. In all this we have no Evidence of any Sin of Idolatry committed by them; and had that been their sin, it is unlikely the Holy Ghost would have pretermitted the mention thereof.

2. After this the experience of God's wrath breaking forth into so sore a Judgment, and causing so great a Devastation, as to lay a whole World wast; this I say might justly work in them the fear of God, and make them generally become the more devout, while the remembrance of so general a Deluge remained; and this might well be continued for so many years as they survived who had seen the Flood. Now we read that *Noah* lived 350 years after the Flood, and *Sem* his Son 498 years. How long *Ham* and *Japhet* survived after the Flood is not expressed. This Devotion proceeding only from a natural cause, as in all Persons unregenerate, could prove but natural, and therefore the more apt to be corrupted with Idolatry: as indeed it was very timely, even in the days of *Terah Abraham's* Father, as we read *Josh.* 24. though *Noah* himself, the Father of them all, survived a 128 years in the very days of *Terah*; *Abraham* the Father of the Faithful being born but the third year after *Noah's* death; *Sem* yet living 152 years after this, as who died but ten years before *Jacob* and *Esau* the twin Sons of *Isaac* and *Rebeckah* were born. This *Jacob* with all his Children went down into *Egypt*, whither *Joseph* was gone many years before, and in all the Sacred History concerning *Egypt*, and the Children of *Israel's* dwelling there, and the Egyptians vexing and oppressing of them, until the Lord's wonderful Deliverance of them, though we read of the Gods of *Egypt*, *Exod.* 12. 12. *Numb.* 33. 4. as also how the Children of *Israel* were corrupted with their Idols, *Ezech.* 20. 7. yet we read of no Temples they had. And *Pharaoh*, though he would have

have had them Sacrifice to their God, in the Land of Egypt, yet he knew full well they had no Temple for this ; and when he promised to give them leave to go into the Wilderness to Sacrifice there, provided they went not far, he knew there was no Temple for them. But the third month after their coming out of Egypt, at Mount Sinai, the Lord took order for the building of a Sanctuary, saying unto Moses, *Let them make me a Sanctuary that I may dwell among them*, Exod. 25. 8, 9. And I am apt to be persuaded, that hereupon the Devil wrought upon the Gentiles his Vassals, to build Sanctuaries and Temples for their Idols, as places for their habitation and dwelling among them.

3. For the Devil is commonly said to be God's Ape, he doth affect to imitate God. Mr. Mede hath observed this in setting down his opinion concerning the first plantation of America, which he conceives to have been wrought originally by the Devil, by his persuasions drawing a Colony thither out of these Northern Parts, and that long since the preaching of the Gospel began, yea, not very many hundred years ago : The Spaniards not finding by any means of Tradition from the Father to the Son, that they had been planted there above 400 years before their coming amongst them, as the Mexican History doth testify. And like as when Idolatry at the first began to spread, and to corrupt the Family of Terah Abraham's Father, the Lord called him away from thence into another Country, who followed him, not knowing whither he went : So the Devil, when he saw what a strange alteration was made in the World, by the preaching of the Gospel, and fearing lest he should be turned out of all ; he projected a course of drawing some of his Disciples into a new World out of all danger, from the sound of the Gospel, that so he might rule the more safely over them without all controul ; as indeed he did, and that in such sort as never in the like manner before, since the time that Mankind first fell into his clutches.

In all Ages, ever since his Fall, his practise hath been to draw Man from his Maker. *Cupium perditū perdere* (saith Cyprian) *& depravati errorem pravitatis infundere*, *& cum sint ipsi pānales, querunt sibi ad pānam comites*. And accordingly as he finds them, by one way or other, most apt to be led away from God ; so his practise is to work upon them agreeably to their Natures. If he finds them profanely disposed, his course

is to confirm them therein, until he hath brought them to very Atheism, if God permit him so far to prevail : but in case he find them awed with fear of a Divine Providence ; then he laboureth to work them to the service of himself ; wherein he plays the part of a Thief as well as of an Ape, labouring by all means to rob God of his Glory , as the Apostle sheweth in 1 Cor. 10. 20. where he saith, *Know ye not that the things which the Gentiles sacrifice, they sacrifice to Devils and not to God.* For whether he draws them to worship the Sun, Moon and Stars, and all the Host of Heaven ; or their deceased Ancestors, he draws them from God the Creator, unto the Creature ; or under the pretence of these, to worship the Evil Spirits themselves, especially when by giving forth his Oracles in such places, where the Images of their Ancestors were worshipped, he had so insatuated them, as to think that such Places were inhabited by God himself ; and thus the Oracles there given forth with great subtilty and collusion, were received as Divine. Thus hath the World been drawn from God, and the Worship which is due to him, bestowed upon the Devil his profest Enemy, and as opposite unto him as Darknes is to Light.

4. Now as for Inward and Spiritual Worship most proper to the Nature of God, these Angels of Darknes know full well wherein it consists ; as which was sometimes performed by themselves, even then, when God laid the Foundation of the Earth, and the Angels were newly created as God's first Workmanship. For even then we read, *Job 38. 7. The morning stars sang together, and all the sons of God shouted for joy.* And this Worship by Prayer, Praise and Obedience due to God, he praiseth to draw to himself: that Man made after the Image of God, may conform himself to the will of the Devil. But as for Outward and Corporal Worship, herein the Devil is to seek. For to prescribe that, is meerly at the pleasure of God, and according to his Wisdom, which is unknown to the Creature. As namely, the worshipping of God by Carnal Sacrifices, according to all the Variety thereof, as by offering Incense and sweet Odours ; Meat-offerings and Drink-offerings ; Burnt-offerings of certain kinds of Creatures, Sin-offerings, and Trespas-offerings ; and lastly Peace-offerings, according to all the several kinds of them. No Angels reason, whether of Darknes or of Light, is able by convincing Evidence to conclude that any such Service is a thing pleasing and acceptable unto

unto God in it self; and unless God himself shall think fit to prescribe it congruous in reference to such ends as shall be intended by him. Rather Natural Reason is against it, God himself being a Spirit, and therefore Spiritual Worship, and a reasonable Service stands in best congruity to his Divine and Spiritual Nature: otherwise he could not be worshipped by Angels, which are meer Spirits without any Bodies. The like may be said as concerning a Temple, where all such Rites and Sacrifices are to be performed; for albeit the Actions of Men cannot be performed, but in time and place, yet this is to be understood of time and place natural. And indeed there is no time but natural; but place is not only natural but artificial; as Houses built to dwell in, and the use hereof, came not into the World, but by the Sin of Man, whereupon his Body grew exposed to the Injuries of Wind and Weather, whereto Angels are not: which is one end also of the use of Garments to cloth us. And we know well, that albeit Sacrifices had their course by God's Ordinance (as it seems) immediately after the Fall of Man, and that Promise made concerning the *Seed of the Woman*, namely, that it should *break the Serpent's head*: yet these Sacrifices continued to be offered for some thousands of years on Altars, without any Temples erected for this, as appears by the Sacrifices of the Patriarchs. And after their building, how different were they in their Figure, some round, others long, &c. as also in their site, the Gentile Idolaters worshipping the Sun, had them towards the East; the Romans at first towards the West, which they changed before *Augustus's* time to the East, as *Vitruvius* l. 4. c. 5. How much more the ordering of Temples according to the parts thereof, and Utensils and Furniture, and Ornaments of all those parts, no wit (I think) of Man or Angel, can conclude that any such thing becomes God to dwell in, or there to hear Prayers, and accept the Service performed to him, more than in other places. Unless himself shall be pleased, to confine himself for such purposes, to one place rather than another; which in Scripture phrase is to place his Name there, *1 Kings* 8. 16. or to record his Name, *Exod.* 20. 24. or make the memorial of his Name, which *Piscator* understands, *de illustratione Dei patet actionibus*, as God should be pleased to manifest himself, in illustrious manner, in one place more than another. And we know full well, that when such Ceremonies and Place for the performance

performance of them were appointed by God ; they were appointed in all the parts of them, for myſterious Prefigurations; and therefore are called *ſhadows of good things to come*, Col. 2. 17. Heb. 10. 1. Yea and ſome of them, tending to the extream confuſion of Satan, and his Kingdom, yet ſuch as ſhould be brought to paſs by Satan's own Counſel and Practiſes : as namely the betraying and crucifying of the Son of God : and therefore the Lord ſaw it fit that the preaching and practiſing of ſuch Myſteries, which in due time ſhould be revealed, ſhould be carried in the mean time in the Clouds of Types and Figures, ſo that Satan himſelf ſhould not be able to diſcover the depth of them, until the time came wherein they were accompliſhed. And indeed, there is no greater glory of God that maniſeſts it ſelf, in the courſe of his Providence, than the glory of his Wiſdom ; and this is moſt ſeen in taking the Wiſd in their craftineſs, and going beyond them throughout, and making their Devices vain, that it may appear, the wiſeſt of them are but fools in compariſon of him, not only amongſt Men, but among the Angels alſo. For the holy Angels are taken with a great deſire to peer into theſe Myſteries, and hereby is made known unto them the manifold wiſdom of God ; O the depth of the riches, both of the knowledge and wiſdom of God, how unſearchable are his judgments and his ways paſt finding out. For who hath known the mind of the Lord, or who hath been his counſellor.

1 Cor. 1.
19, 20.

1 Pet. 1. 12.
Eph. 3. 10.
Rom. 11.
33.

5. Therefore it ſtood Satan upon it to obſerve what courſe the Lord would be pleaſed to take for his outward Service, that ſo he might uſe his beſt endeavour to oppoſe it: either by alienating the minds of men from that kind of Service, or by corrupting it, drawing their hearts from God, and working them to beſtow that Service upon the Creature. An inſtance of the firſt kind, we may obſerve in the Egyptians, in whom he wrought an extream alienation from the Hebrews, for ſuch was their Superſtition that they might not eat with the Hebrews, for that was an abomination to the Egyptians. Theſe Hebrews were the People of God, ſo called from the Patriarch *Heber*, who was great Grandfather to *Abraham's* great Grandfather, *Serug*. This *Heber* lived Nineteen years in the days of *Jacob*, who came down into *Egypt*. It ſeems he had a numerous Poſterity, and that might make him and his the more known in the World, even to *Pharaoh* and the Egyptians in *Jacob's* days :

For

For one of his Sons, *Joktan* by name, had Thirteen Sons, as the Scripture doth exprefs. And *Sem*, that holy Patriarch, is peculiarly noted in Scripture to be the Father of the Sons of *Heber*, though he were *Heber's* great Grandfather. And this notion had a mystery in the signification of it, as *Moulin* conceives. For עֲבָרִי saith he, is as much as Passengers. And ^{1 Pet. 2. 11.} such is the condition of God's Children here; they are but Strangers and Pilgrims. It is afterwards said, *Gen. 46. 34.* that every Shepherd was an abomination to the Egyptians *. This we must understand aright, namely of such Shepherds only as the Hebrews were, who did kill and eat Sheep, or kill and sacrifice them. For it is apparent, that the Egyptians themselves kept Sheep; and therefore when *Joseph* bought their Cattel of them for Bread-corn, these are reckoned up to have been, not their Horses and their Asses only, but their Flocks and Herds also. And *Exod. 9. 3.* God threatens to lay his hand upon their Sheep to destroy them; but the sacrificing of them, this was it which the Egyptians accounted abomination. And therefore when *Pharaoh* called for *Moses* and for *Aaron*, and said, Go ye and sacrifice to your God in the Land; *Moses* forthwith answered and said, It is not meet so to do: For we shall sacrifice the abomination of the Egyptians to the Lord our God. Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? Nor the sacrificing of them only, but to kill them for Food was an abomination to the Egyptians. And therefore whereas we read *Gen. 39. 6.* that *Potiphar* left all that he had in *Joseph's* hands, save the bread which he did eat: this both *Junius* and *Schindler* render thus, save the meat that he did eat; and *Schindler* gives the reason why he would not have *Joseph* meddle with that, to wit, because he was *Carnis Esor*, an Eater of Flesh, *Quia eo tempore Egyptij non comedebant carnem, nec lac, nec mactabant oves, & horum pastores, & comestores abominabantur*: The Egyptians in those days did not eat Flesh nor Milk, nor killed Sheep; and the Keepers and Eaters of Sheep were an abomination unto them. And *Eusebius* in the Second Book of his *Evangelical Preparation*, p. 49. *Græco-Lat.* makes an enumeration of the Creatures which are Sacred amongst the Egyptians, amongst which are Sheep; and adds, That if any man do purposely kill any one of them, morte damnatur, he is put to death. These Superstitions were very ancient among the Egyptians, even in the days of *Moses*, and in the days of *Joseph*, before

* Vid. Cuius de rep. Hebr. l. 1. c. 5.

Exod. 8. 25, 26.

Schindler on the Root עבר

Jacob's coming down thither, and how long before I know not.

6. Nevertheless, the Devil being not able to expectorate out of the hearts of all men, that Opinion which had taken deep root, namely, That as there was a God, one or more, which governed the World, and who brought fore Judgments upon them for their sins, so this God or Gods, were to be appeased by some course or other, and no such course for this as Sacrifices, a course whereof was derived from *Noah* to all his Posterity. Therefore the Devil had another way to dishonour God, by drawing them to Sacrifice to Idols, and to Creatures, instead of the Creator; yea, and to the Devil himself (being deluded by his Oracles) and that in most barbarous manner: for at length he brought them to Sacrifice Men, Women and Children unto him, and that under great shew of Devotion, whereof we read largely in very many Authors, both Ancient and Modern. I will only mention one notable Story in *Pausanias*; How when a Temple became polluted, by the impure courses of a young Man and Maid, the Devil gave forth by his Oracle, that this Prophanation was to be expiated by Sacrifice; and no Sacrifice would serve the turn but this: Every year a young Man and Maid must be sacrificed to that God, whose Temple had thus been defiled. And this barbarous course continued for certain years; only they bestowed a denomination upon this God of theirs, calling him *Θεὸς ἀμείλιχος*, the rigid or cruel God. And accordingly I am of opinion, that like as Satan had never brought any to serve him by Sacrifices (the ancient Heathens by Light of Nature, discoursing against the unreasonableness of such a Service, as we read in *Diodorus Siculus*) if God had not gone before them in this, instructing *Adam* and the Patriarchs, even till the days of *Noah*, after this manner to serve him; and *Noah* leaving this course by tradition to his Posterity, as *Augustine* writes to the like purpose, *Ep. 49. ad Deo gratias. Hoc sanè prætereundum non est, this is not to be omitted, Had not the Devils, those rebellious Angels, conceived that Temple, Priesthood, Sacrifices, and all other things pertaining thereunto were due to one, that one true God, they would never have urged their Worshipers to ordain any of these things to them.* In like sort the Devil had never brought them to build Temples for this use and service, if God had not taken order with his People to build a Sanctuary unto him that he might dwell amongst them.

And accordingly, though Heathens had Temples before Solomon built that Temple at Jerusalem, (for this appears both by the high places which King Solomon built for his outlandish Wives, 1 Kings 11. 7, 8. and by the Philistims, who had an House for Dagon, 1 Sam. 5. 2. and Judges 16. 27. and 9. 27. we read how the People went into the House of their God, and did eat and drink and cursed Abimelech: and vers. 46. of the house of the god Berith, and Judg. 8. 33.) yet I do not find sufficient evidence of any Temples in use with any before the Sanctuary was made, and that to this end, that God might dwell among them, Exod. 25. 8. And as Schindler writeth on the root *Templum* that was *edificium instar templi ex lignis confectum atque ita constitutum ut dissolvi in partes ac rursus compingi, ac quocunque liberet deferri posset*; a structure Temple-like made of Timber, in such sort as it might be taken asunder, in all the parts thereof; and again compacted together, that so it might be removed from place to place, whithersoever it pleased God to have it carried. A notable instruction, that God would be a Sanctuary unto them, and dwell among them in all places whithersoever they should come, Ezek. 11. 16. And among other Temples of the Gentiles, whereof we read in History, one was portable, a portable Temple, and removed from place to place, *vado ζυγοποιούμενον*, a Temple borne or drawn by certain Yoke of Oxen, and that in Phœnicia, which is the Country of Palestine. This Eusebius testifies in the first Book of his *Evangelical Preparation*, and Chap. 10. And such a Tabernacle the Scriptures often call by such a word, as is usually rendred by Temple, as 1 Sam. 1. 9. and 3. 3. and 2 Sam. 6. 17. and in the Psalms of David's enditing it is found very frequently. For we know that in his days, there was no other Temple, than the Tabernacle. For though it was sometimes in the heart of David to build a House to the Name of the Lord God of Israel, when as yet the Ark of the Lord remained amongst the Curtains: yet we know that the Lord answered him, He took it well that he was so minded (yet he had consulted with the Prophet Nathan first, about the matter, before he grew to a Resolution thereupon) Nevertheless thou shalt not build me an House, saith the Lord; but thy son that shall come out of thy Loyns, he shall build the House to my Name. So that till Solomon's reign, there was only a Tabernacle for the Ark of God, wherein was the Mercy Seat, and there the Lord is said to have dwelt, and that in a Cloud, Lev. 16. 2.

Between the Cherubims. Neither have I yet found any evidence to the contrary, either in Scripture or elsewhere. Before the Flood no evidence of any ; though *Mercer* observes, they had a place of Meeting for the Service of God : as upon *Gen. 4.* where we read of *Cain* and *Abel's* Offering, and God's acceptance of the one, and disregarding of the other, and that (as it seems) in a visible and sensible manner : For hereupon *Cain* was provoked against *Abel*. Likewise upon the birth of *Enosh*, when it is said, That *men began to call upon the Name of the Lord*, *Mercer* makes the same observation. Neither can we promise less unto our selves of *Adam's* care for the disciplining, and instituting of his Family, and *Seth's* after him : and the like may be said of all the holy Patriarchs. This also is manifest by the distinction made between the Sons of God and Daughters of Men, until the degenerate condition came on, and the partition Wall was broken down by promiscuous Marriages. But in all this, not any evidence of Temples separate, and set apart for this.

Gen. 6.

7. After the Flood, when *Noah* came out of the Ark, there he built an Altar unto the Lord, and offered a Burnt-offering of every clean Fowl and Beast : After this, in the Story of *Genesis*, the Genealogies being dispatched, and the dispersion of the People, by the occasion of Confusion of Tongues, we have the erecting of the two first Monarchies, the Babylonian by *Nimrod*, and after the same time the Assyrian by *Assur*, who built *Ninivah*, so called (as it is thought by very probable conjecture) from the name of his Son *Ninus* : For it is apparent in Scripture, that Places had their names from the names of some chief Persons that dwelt there. Thus *Egypt* is called *Misraim*, from *Misraim* the Son of *Ham*, and the Land *Canaan* from *Canaan*, and so *Jenia* from *Javan*, and *Assyria* from *Assur*. After these particulars dispatched in brief, we have the Story of *Abraham* his Peregrination, who built Altars, where the Lord appeared unto him, and so did *Isaac* and *Jacob* ; but we find no Monument of any Temple or separate House they had for

Gen. 24. 63

God's Service ; but we read of *Isaac's* going abroad into the Field to pray. Likewise when *Abraham* went down into *Egypt*, we find not the least indication of any such thing there, nor among the Philistims, whilst *Abraham* sojourned a good while with them, and *Isaac* after him : No nor among the *Canaanites*, though we read of *Melchisedek* the Priest of the most High

High God, and good Correspondency between *Abraham* and him; yet no mention of any Temple or House of God, where in he performed any Religious Duties to that great God, possessor of Heaven and Earth, whose Priest he was. Indeed if we should credit some uncertain Relations of fabulous Writers, we may find Temples much earlier mentioned. *Albertus Magnus* in the fourth Book of *Narrations* (cited by *Hospinian Tr.* of Images) ascribes the beginning of Idolatry to *Nimrod*, who as he pretends upon the loss of his first-born *Belus*, to assuage his grief, caused his Image to be made of Gold, which he set up in a Temple built by him, and worshipped it, and offered Sacrifices unto it. *Aventinus* writes, that *Ninus* the Son of *Belus Jupiter* (the second King of the Babylonians the Son of *Nimrod*) caused his Fathers image to be made in the midst of *Babylon*, and a Temple also, and Divine Honours to be done unto his Father. Both which are fabulous, and all of this kind, in *Pliny* and *Victor Massiliensis*. As also in the Apocryphal *Berosus*, that *Ninus* adorned *Nineveh*, and was the first who built a Temple, and erected Statues to his Father *Belus*, and his Mother *Juno*, and his Grandmother *Rhea*. For we have no certainty of those early times, but from Scripture, which acquaints us, that *Nimrod* was the Son of *Cush*, and Grandchild of *Ham*, and Founder of the Babylonian Monarchy: as *Ashur* was the Son of blessed *Shem*, and built *Nineveh*, the Metropolis of the Assyrian Monarchy. Which though considerably later, yet soon overtopt the Babylonian, and continued its Primacy for the greatest part of many Ages, and in the time of *Ezarchadon*, after *Babylon* had revolted, reduced it again, and carried *Manasses* thither, 2 *Chron.* 33. 11. Though shortly after, about ten or eleven years, *Nabopolassar* (or *Nebuchadonassar*) having taken *Nineveh*, and assuming his Son *Nebuchadnezzar* to reign with him, the Babylonian Monarchy started up again, and overtopt the Assyrian, through the effeminateness of their Princes, as is plain in History, and the manner thereof in *Aristotle's Politicks*: which Revolution, was the immediate cause under God, of *Manasses* Restoration. But leaving these Relations mentioned by the by, let's proceed in the infallible History of Truth. From the time of *Joseph's* going down into *Egypt* at *Gen.* 47. Seventeen years of Age, to the time of his first standing before *Pharaoh*, the year before the Seven plentiful years began, at what time he is said to be Thirty years old, and after *Jacob's* coming,

coming down into *Egypt*, with his whole Family, until his death, who dwelt in *Egypt* Seventeen years, and hence until *Joseph's* death, who dwelt in *Egypt*, an Hundred years wanting seven; in the Story hereof I find no evidence of Temples among the Egyptians. Nor from the birth of *Moses*, who was born (about Forty six years after the death of *Levi*, who was his Grandfather by the Mother, and great Grandfather by his Father) until his leading the Children of *Israel* out of *Egypt*, the space of Fourscore years, we find no mention of any Temple or Temples there. You will say they had Gods, for the Lord said, *Exod. 12. 12. He would execute judgment upon all the gods of Egypt*; and so it came to pass, *Numb. 33. 4*. But I answer, So *Laban* had his gods, which *Rachel* stole away from her Father, and sate upon them to hide them from him, *Gen. 31. 30, 34.* and in the days of *Terah*, *Abraham's* Father, they served other gods: this we read; but of any Temples they had, we read not. If you say these gods that *Terah* and *Laban* had, were Household gods, and some room in their private Houses might serve for them, and for the Devotions performed unto them: but the gods of *Egypt* spoken of, were for Publick Use and Publick Service; and therefore they had their Priests also. To this I answer, That we read often in *Pausanias* of *Aræ Jovis pluvij*, which I understand of Images of *Jupiter*, standing open without any covering. And p. 58. he writes that in the Court of *Priamus* the Son of *Laomedon*, there stood the Image of *Jupiter Paleus sub Divo*, under the open Heaven, and that to his Altar *Priamus* fled when *Troy* was taken. And *Alexander ab Alexandro* writes, that the House of *Jupiter Pulverinus*, in the Country of *Attica*, had no Roof, but was open above; this he hath in his second Book of *Genial Days*, and Chap. 22. So the Image of *Minerva Pavia* was, *sub Divo*, in the open Air, as *Pausanias* testifies in his *Laconica*, p. 90. & 95. The same Author tells us, that in a small Island were the brazen Figures of *Caster* and *Pollux*, *sub Divo* in the open Air, *nibilo pedibus majora* of a foots length and no more; such belike were the Puppets *Rachel* sate upon, called *Laban's* gods; and a number of such he mentioneth standing in the open Air; and sometimes he makes relation of certain *Delubra*, Temples which had no Roof, but were open above towards the Heavens, as in his *Baoticis*, p. 260. And p. 264. He makes mention of a Chappel of *Ceres*, surnamed *Europa*, where there is *sub Divo Jupiter pluvius*, rainy *Jupiter*, standing

Pausanias
in *Corinthiacis*, p.
54.

standing in the open Air. *Calvus Rodigimus* l. 10. p. 355. *Fovi Fulguri, Soli, Lunæ, Calo, Hypæthra, id est subdialia confitui debere Tempia proponimus.* Add unto this *subdiales statuas* *Levit. 26. 30.* as *Junius* renders it. And having Altars at such Images where they offered Sacrifices, no marvel if they had Priests also. *Melchisedeck*, we know, is called the Priest of the most High God, and King of Salem; but I do not think any Man will avouch, that he had a Temple there. *Abraham* was a Prophet, *Gen. 20.* and was he not a Priest also? it is clear he offered Sacrifice to the Lord, *Gen. 12.* and *Isaac*, *Gen. 26.* so *Jacob*, and that by God's commandment, *Gen. 35.* And whereas some are of opinion, that when *Jacob* vowed unto God the Tenth of all that God should give him in *Mesopotamia*, *Gen. 28.* and hereupon a question is moved, To whom he should pay the Tenth of all, that is, to what Priest? knowing no better Answer, are of opinion that he paid it to himself, supposing him to be a Priest, and capable of receiving Tythes. I willingly confess such a Devotion is very profitable as to Temporals: but I see no necessity that casts us upon such conceits: For he might well Sacrifice unto God the Tenth, or the worth of the Tenth, and all that he possessed. As yet the Priesthood was not confined to one Family, and till then, *Moses* himself was a Priest as well as a Prophet, even to the erecting of the Tabernacle, which by *Archb. Ushers* computation, was in the year of the World 2514. But let us proceed further, and take into consideration what we find in profane Histories concerning Temples.

8. *Diodorus Siculus* l. 1. c. 1. reports, that in the opinion of some, the Ethiopians were the first of Men, and he gives reasons for it, but in a most atheistical and unreasonable way, feigning Men to have been *αὐτόχθονες* born of the Earth and Air, in a natural-manner, as Mice and other things of equivocal Generation. And how this came to pass, he prosecutes in a most absurd and brain-sick Discourse, without taking notice of any Creator, who of one blood made all mankind to dwell upon the face of the earth. And adds, that the worship of God was first found out by them. *Sacraque insuper, pompæ, celebritates, aliæque quibus diis honores impenduntur, ab eis fuisse reperta.* And what manner of Gods must they needs be, who are worshipped by those who acknowledge no Creator? *St. Paul* tells us that the eternal power and Godhead is known from the Creation, considered in his works. His best proof for this is out of *Homer*, who brings in *Jupiter*,

and the rest of the Gods with him, going in Progress into *Ethiopia*, both to the Sacrifices there made unto them, and for the sweetness of the odours there. And surely it is most congruous, that such Gods as are devised by the fancies of Men, and made at their pleasures, should be well content to be served and worshipped according to the Fancies of Men, and at their pleasure : for undoubtedly Man hath as much power to devise a Divine and Religious Worship, as to make a God ; any Service being good enough, and too good, to be bestowed upon the work of their own hands, yea or upon their own Fancies either. Yet the truth is, there was a time when the Bridegroom of God's Church was pleased with bodily Sacrifices offered with good hearts, and had his abode in the Mountains of Spices. *Cant.* 8. 14. *Make haste my beloved, and be thou like unto a Roe, or to a young Hart upon the Mountains of Spices.* But this was only for a time until the day did break, and the shadows fled away, *Cant.* 2. 17. The Lord Christ now adays is the most sweet smelling Savour, both to God the Father and us ; by whom alone the Father is satisfied, and our Souls sweetly refreshed. Indeed I read that *Hesiod* and *Homer*, were *Primi Deorum opifices apud Græcos*, the first Crafts-masters in coining Gods among the Grecians, in *Herodotus lib. 2. p. 124. Græco-Lat. Hesiodus atque Homerus, (qui quadringentis non amplius annis ante me exstiterent) fuere, qui Græcis Theogoniam introduxerunt, eisque & cognomina, & honores, & diversa artificia, & figuras attribuerunt.* And *p. 166. Ipsi Egyptij extiterunt principes conventus, & pompas & conciliabula faciliandi, & ab his Græci didicerunt. Cujus rei hoc apud me argumentum est, quod illa constet præcis temporibus : Græcica verò recens fuisse instituta.* And we know *Homer* lived after the Wars of *Troy*, some say 80 years, some 100, others 140, others 180 years after the taking of *Troy*. Nay, there are that make him 200 years, yea 240 later than that, yea some 400, others 500 later ; as *Talianus* gives instance in several Authors, thus far differing about the time of *Homer*, as any may read in *Eusebius* his *Evangelical Preparation*, *Book* 10. *p. 492. Græco-Lat.* We by the Word of God are brought acquainted not only with the Creation of Man, but of the World also, and how in 1656. it was drowned, and all Flesh perished by the Waters of a general Deluge, in whom was the breath of Life, except those four couple, eight persons in all, who were reserved for a Seed to sow the World anew, and preserved in the Ark which

settled

settled in *Ararat*, commonly conceived to be a Mountain in *Armenia* (though some think otherwise) and from those parts near adjoining, and particularly from *Babel*, after the Confusion of Languages, began the dispersion of the People. And as the Lord by his extraordinary Providence, provided both for the making of the Ark, and bringing all sorts of Creatures thereinto, and maintenance for them, and their preservation there, did make himself known unto them, (after a degenerate time that came upon all) both as a God of Vengeance in destroying others, and also as a God of Mercy and Salvation in preserving them from that common Destruction; promising withal never to destroy the World so again: so from them, and by them, was the knowledge of God propagated to their Posterity; which about 101. years after the Flood, began to be dispersed over all the World. And upon *Nimrod's* Usurpation, Rebel-like, his Nature answering to his Name, it seems that both his Father and Grandfather, and many of them separated themselves from him, *Cush* into *Ethiopia*, *Misraim* into *Egypt*, *Canaan* into *Palestine*, where we find *Sidon* a principal City by the Sea. And as *Egypt* is called in Scripture the Land of *Ham*, so by as good reason *Ethiopia* also. *Lydiat* is of opinion concerning *Ham*, that he was the eldest of *Noah's* three Children; and by the younger Son of *Noah*, *Gen. 9. 24.* is meant *Canaan Noah's* Grandchild; (for even our Grandchildren we count our Children) and *Noah's* Curse we know, passed not upon *Ham*, but upon *Canaan*: which makes it probable that the lewd prank which gave such offence to *Noah*, and he found out by examination, was play'd by *Canaan*; and by him his Father *Ham* came to the knowledge of it, who told his two Brethren thereof, *Sem* and *Japhet*. And thus indeed the Egyptians and Ethiopians, and whole house of *Ham*, may be accounted the eldest House of the World, if he were elder than his two Brethren *Sem* and *Japhet*. But in this *Lydiat* is almost alone, most Authors being for *Sem*, or *Japhet* (which is more likely) being the eldest, as may be seen at large in *Usher's Chronol. Sacra. c. 4.* *Japhet* separated towards the North, both East and West, but chiefly towards the West. *Sem's* Posterity continued in the East towards the South; *Assur* his Son having erected a Monarchy in *Niniveb*. But as yet no testimony for Temples any where.

9. *Diogenes Laertius* an approved Writer, in his fifth Book of the Lives of Philosophers, in the Life of *Epimenides*, saith of him, That *Construxit apud Athenienses phanum verendorum Deorum, ut ait Lobon Argivum in libro de Poetis. Fertur etiam primus domus atque agros expiassse delubraque erexisse.* This *Epimenides* of Crete built a Temple to the Gods, call'd *αἱνοὶ Θεοὶ, Dij reverendi*, some that deserved to be revered (as he thought) more than all the pack, and he alledgeth *Lobon* of Argos, in his Book of Poets, testifying this. This *Epimenides* also is said to have been the first that shewed a course for the expiation of Houses and Fields, and that erected Temples. The expiation here spoken of, was by Sacrifice, as appears by the Story mentioned a little before : For having mentioned how the fame of this Man flying throughout all Greece, he was reputed a Man most dear to God ; thereupon an Instance thereof is given thus : *The Athenians were sometimes visited with a sore Pestilence, who thereupon asking counsel hereabouts, as their manner was, at the Oracle of Delphos, Pythia the Nun Priest answered them, That the City of Athens was to be expiated. And they being ignorant, how this was to be performed, dispatched Niceas the Son of Niceratus by Ship into the Island of Crete, to Epimenides, to intreat him to come over unto them. Upon their intreaty he came, and expiated or purged their City after this manner : He took Sheep, some white some black, and brought them to Mars his Street, and there let them go whither they would, sending some after them, to observe where they lay down ; and wheresoever any of them lay down, there he gave charge they should be sacrificed peculiari cuiusdam Deo, to some peculiar God. Τῷ μεστῖονσι Θεῷ, saith Laertius, to a fit God : his meaning was, to the God that plagued them ; but who it was they knew not. And therefore Laertius addeth, That even in his days there were to be seen in the Streets of Athens, Altars without a Name, as a memorial of that expiation, and hereupon he saith that the Plague ceased. And in all likelyhood the Altar that St. Paul observed as he went in one of the Streets of Athens with this Inscription, Ἀγνώστῳ Θεῷ, to the unknown God, was one of those Altars Laertius writes of, though the Inscription might be defaced in his days ; for in *Causabon's* judgment, Laertius lived not until the year 200. after Christ, that is about the time of *Tertullian* ; yet Altars with such Inscriptions were nothing strange ; such a one being mentioned by *Pausanias* in his *Eliacks*, p. 162. *Adjacet ei ignotum Deorum ara.* Now this *Epimenides* came to Athens about this business*

business, by *Laertius*'s accompt in the 47th *Olympiad*, and others reckon him to be coætaneous to *Pythagoras*, who lived in the time of *Servius Tullus*, the fifth King of *Rome* from *Romulus*. Now *Rome* it self had its Foundation laid, but in the days of *Jotham* King of *Judab*, by *Lydiat* and *Usher*'s accompt, and the very year after *Nabuchodonosor* had inchoated his Kingdom of *Babylon*, which was a Type of Romish *Babylon*.

10. *Jannus* was a King in *Italy* long before *Romulus*; and unto him, a certain Writer, *Xenon* by name, in the first Book of his *Italica*, ascribes the first building of Temples, as *Macrobius* testifies in the first Book of his *Saturnali*, Chap. 9. Now the beginning of *Jannus* his Latin Kingdom, *Lydiat* reckons to be 150 years, before *Aneas* his coming into *Italy* in the days of *Latinus*, the fifth King after *Jannus*; *Aneas* his arriving there being the third year after the taking of *Troy*, which yet by *Lydiat*'s accompt was 60 years after the death of *Othniel*, the first Judge of *Israel* after the death of *Joshua*, and 120 years after the Children of *Israel*'s coming out of *Egypt*. Now this *Jannus* was the Man that entertained old *Saturn*, when he fled from his Son *Jupiter* into *Italy*, and admitted him in *Societatem Regni*, to reign with him. Thence *Italy* came to be called *Latium*, as *Ovid* Writes, saying,

Et dicta est Latium terra latente Deo.

And *Virgil* in his *Aeneids* 8.

*Primus ab æthereo veniens Saturnus Olympo,
Arma Jovis fugiens, & Regnis exul adentis;
Is genus indocile, ac dispersum montibus altis
Composuit, legesque dedit Latiumque vocari
Maluit, his quoniam latuisset tutus in Oris.*

where I observe the Poet's wisdom, affecting to grace his Country; for he feigns *Saturn* not to come thither flying from the Isle of *Crete*, but from Heaven forsooth, to save the Reputation of his Deity, and the Honour of his own Country; and adds, that his days were the time of that golden Age of the World, as *Ovid* and other Poets feign: His words are these;

Aureaque, ut perhibent, illo sub Rege fuere.

Sæcula.

In

In the days of *Saturn* was the golden Age of the World. Now this fairly may revive the remembrance of a Note made by *Servius* upon a Passage in *Virgil*, describing the goodly Temple that *Queen Dido* was building, when *Aeneas*, after the taking of *Troy*, came thither, being cast by a Tempest upon those Parts.

*Hic Templum Junoni ingens Sidonia Dido
Condebat, donis opulentum & numine Divæ:
Ærea cui gradibus surgebant limina, nexæque
Ære trabes scribis cardo stridebat abentis.*

Now whereas *Virgil* hath *ærea limina*, brazen Threshholds, *Servius* maketh a question of the reason why he calls the Threshhold brazen; it seeming unlikely that they should be made of, or covered with Brass: his answer is, That *Virgil* delivers it, *allusively* *falsa ad Sacula tunc temporis ærea*, in allusion to the condition of those times, the brazen Age being then on foot. Though for ought I see, it might go for an Iron Age well enough, when such ado was made in the World, such Wars raised for 10 years continuance at *Troy*, and all for the Recovery of a Whore, if it be a true History, and not a Poetical Fiction, as some conceive. In those days there were Temples, I nothing doubt, and before; for the Trojans had theirs, as the same *Virgil* mentions in the person of *Aeneas*,

*Nos delubra Deum miseri quibus ultimus esset,
Ille dies festa velamus fronde per urbem.*

we poor Creatures made that day, a Festival day in our Temples; which alas was to be our last day, their Funeral following immediately after. And not in the brazen Age only can we well admit that Temples have been, but in the golden Age also, as namely in the days of *Saturn*, which yet will be found 160 years after the Children of *Israel's* coming out of *Egypt*. And if *Saturn* were the chief of Heathen Deities, surely *Moses* is much more ancient than they all; how much more ancient than Temples made to them. It is true *Cicero* makes mention of three *Jupiters*, one the Son of *Saturn* and *Ops* King of *Crete*, whose Sepulchre is there found; which *Callimachus* is impatient to hear, and therefore brands them for liars, saying,

Κεῖντες αἰεὶ ᾤδ' αὖ, καὶ ὁ δὲ τῶνον, ὁ Ἄγας αἰεὶ
 Κεῖντες ἰσχυρῶς, οὐδ' ὁ δὲ αἰεὶς ἐστὶν ὁ δὲ αἰεὶ.

The Cretians are always lyars, for they have built a Sepulchre to thee, O King, whereas thou diest not, but livest for ever. The other two, *Cicero* saith, were born in *Arcadia*; the Father of the one *Æther*, of whom came *Proserpina* and *Liber*, or *Bacchus*; the Father of the other *Cælum*, and he begat *Minerva*. In like sort *Japetus* is said by *Hesiod* to be the Son of *Cælum* & *Terræ*, of Heaven and Earth; as much as to say, they could not tell who was the Father of them, and therefore they feigned them to have been brought forth by the Heaven and Earth, and Sea and Rivers. But *Virgil* confounds these *Jupiters* which *Cicero* distinguisheth, and feigns *Saturn* the Father of *Jupiter Cretensis* to have come ab *Æthereo Olympo*, that is, from *Æther* and *Heaven*. And *Japetus* we see how plainly it sounds *Japhet*, one of the Sons of *Noah*, as *Mercer* upon *Genesis*, and many others observe. And as *Hesiod* relates very strange things of *Saturnus* dealing with his Father *Cælum*; so the Jewish Rabbins relate as strange things (yea the very same) of *Ham's* dealing with his Father, supposing they have some ground for it in the Scripture. And sure we are, that *Noah* himself had no Children after the Flood, and this *Ham* was *Japhet's* Brother; and both better known to the World than their Father *Noah*, who with his Son *Sem* (as it seems) lived a private life; whilst his Children, and Childrens children divided the World among them, calling the several Regions of it, after their own Names, and erecting Monarchies; *Nimrod* in *Babylon*, and *Assur* at *Nineveh*. *Horace* makes mention of *Audax Japeti genus*, his Posterity were bold Creatures, that durst venture in a Ship to make a way through the Sea, which fairly refers to the Posterity of *Japhet*, of whose Children, the Isles of the Gentiles were divided in their Lands, every one after his tongue, and after their Families in their Nations. Gen. 10: 5. And all the three Sons of *Noah* it's likely were employed by their Father, in building the Ark; and by them their Posterity might easily be instructed in that Art, the Lord himself first instructing *Noah*. Especially considering how long both *Noah* and *Sem* lived after the Flood: *Noah* 350 years, that is, not only after the *Babylonian* and *Assyrian* Kingdoms erected by *Nimrod* and *Assur*, 235 years; but after.

after the Posterity of *Misraim* began to reign in *Egypt*, in several Principalities, 89 years; and after *Ogyges* built *Thebes* in *Greece*, 41 years; and after *Egialeus* the first King of *Sicyonians* in *Peloponnesus* his beginning to reign, 23 years; and died but two or three years before *Abraham* was born. And *Sem* lived 150 years after his Father *Noah*; and *Sem* died but 10 years before *Esau* and *Jacob* were born, according to *Lydiar's* Chronicle, which I take to be most accurate. And for ought I know to the contrary, both *Ham* and *Japhet*, might live as long as *Sem*, and the Grecians, and Isles of the Gentiles, might be well known to be *Japeti* genus. Though I deny not but others of his Posterity might be called by his name, like as we read of two Kings of *Athens*, each called by the name of *Cecrops*, the one of *Cecrops major*, and the other of *Cecrops minor*; and the younger of them divers Ages after the elder. And the name of *Iphitus*, who was but one Age before the Wars of *Troy*, doth plainly carry the same Radical Letters that *Japhet* doth. But to proceed.

11. The *Pelasgians* are accounted by *Strabo* in his fifth Book, *Populi Græciæ vetustissimi*, the most ancient People of *Greece*. And these *He* and *Hesiod*, and *Pausanias* in his *Arcadicæ*, testify to have proceeded from *Pelasgus*. *Ac primum omnium Pelasgum memorant Arcadi in illa terra extitisse*; The *Arcadians* report, that *Pelasgus* was the first of Men in that Country: which relation *Pausanias* modifies thus, That he was the first King there, to wit, in *Arcadia*; and who first brought the rude People there, to build Cottages, to defend themselves from the Injuries of the Weather. *Lycaon* was his Son, and him *Pausanias* makes coetaneous to *Cecrops*, meaning *Cecrops major*, which *Cecrops* is commonly accounted coetaneous with *Moses*; especially *Eusebius* in his Tenth Book of his *Evangelical Preparation*, Chap. 19. and he adds this as a thing confessed by all, *Nemo non fatetur*. *Lycanion's* youngest Son was *Oenotrius*, who went with a Colony into *Italy*, and from him that Country of *Italy* was called *Oenotria*. Yet there were no Temples till the days of *Janus* by the Testimony of *Xenon* formerly mentioned, out of *Macrobius* his *Saturnals*, lib. 1. cap. 9. And this was the first of all the Grecian Colonies in the opinion of *Pausanias*; and he adds also, That neither had he found any Transmigration made by the Barbarians before this. But therein we know *Pausanias* mistakes, and that *Greece* and all *Europe*, after the Universal Deluge,

luge, was first inhabited by those of the Posterity of *Noah*, and specially of *Japhet*, who came into the Western Parts from the East. And the *Iones*, a People so well known both in *Asia* the less, and in *Greece*, do fairly manifest by their very Name, that they were descended from *Javan*, one of the Sons of *Japhet*. Now *Janus*, the first erecter of Temples in *Italy*, was near about 200 years after *Cecrops* began first to reign in the Region of *Attica*. Yet I confess that *Jupiter* is said to have gotten *Lycaon's* Daughter, *Calisto*, with Child; and besides *Jupiter* of *Crete*, *Cicero* makes mention of two *Jupiters* born in *Arcadia*; I doubt one of them might be *Lycaon's* Brother, for such incestuous Generations were too too frequent amongst those Heathen called Gods.

12. But consider we what *Pausanias* writes in his *Eliacis prioribus* of *Saturn*, *Saturnum primum omnium Cæli Regnum obtinuisse*. That *Saturn* first of all obtained the Kingdom of *Cælum*, which we commonly render Heaven; but it might be the name of a Country in *Crete*, like as *Olympia* was a Country in *Greece*, where the hill *Olympus* was, which word *Olympus* is commonly used by Poets to signify Heaven. *Ei in Olympia homines eos (quod aureum genus nuncupatum est) Templum dedicasse*; To him the Men of the golden Age dedicated a Temple in *Olympia*. After this *Jupiter* being born, his Mother committed him to the *Dactyles* of *Ida* to be kept; these were four Brethren, of whom *Hercules*, called *Idæus*, was one, long before *Hercules* the Son of *Amphytruo*. This *Hercules* as the same *Pausanias* writes, was great Grandfather to *Clymenus*, who coming out of *Crete*, first instituted the *Olympian Games*, 50 years after *Deucalion's* Flood. Now if we accompt 30 years to an Age, as *Lydiat* doth, and that according to *Clemens Alexandrinus*, if I mistake not; and that *Clymenus* was 30 years old at the institution of these *Olympian Games*, from thence to the Birth of *Hercules*, the sum of years ariseth but to 120. Now by *Lydiat's* accompt *Moses* led the Children of *Israel* out of *Egypt* but 30 years after *Deucalion's* Flood; that is, 30 years before *Clymenus* his institution, at what time *Moses* was 80 years old. Hence it follows, that *Hercules* was not born above 20 years before *Moses*, nor this *Saturn* neither. For that *Hercules* to whom the tutalidge of *Jupiter* was committed, might well be as old as *Saturn* himself, yet this *Hercules Idæus* had his name from the Hill *Ida* in *Crete*; and therefore in all likelyhood *Saturn*

his Father, was the same that fled into *Italy*, and there was entertained by *Janus*, many years after *Moses*. And whereas *Pausanias* gives much credit to *Homer* concerning Matters of *Greece*, why should we not give as much credit to *Virgil* concerning the Story of *Italy*? Yet that of *Saturn's* Entertainment by *Janus* is a Story very commonly received. Yet I confess *Diodorus Siculus* makes mention of a *Saturn*, and a *Jupiter*, and an *Hercules*, and *Curetes Dactyli* in *Phrygia*; but upon what ground I know not, for *Pausanias* doth not; and it seems from *Curetes* by Contraction came *Cretes*, and thence that Island of *Crete* might have his Name; but I stand not upon this: Nay, I yield rather that it had its Name from one *Cres*, who reigned there at the same time that *Inachus* reigned at *Argos* in *Greece*. It may be then the *Curetes* were the same with *Cretes*. But it is nothing strange the *Grecians* should be found to run wild sometimes in their Accounts of times, considering that *Cadmus* was the first, who coming out of *Phanicia* to *Thebes*, taught *Greeks* the use of Letters, as *Eusebius* writes in his *Evangelical Preparation*, lib. 10. cap. 5. and *Clemens Alexandrinus* in the first Book of his *Stromata*, p. 306. *Græco-lat.* Though I know *Diodorus Siculus* minceth the matter, saying that he brought amongst them only a new Character, belike for the Honour of the Greek Nation, being loth that the World should take notice that they were beholden to the *Phœnicians* for this.

13. Before I have shewed out of *Clemens Alexandrinus*, that such Structures as were first the Sepulchres of the Dead, afterwards, being enlarged to a greater Magnificence, came to be called the Temples of gods: And *Arnobius*, lib. 6. *Quid quod multa ex his templa quæ Tholis sunt aureis, & sublimibus elata fastigiis auctorum conscriptionibus comprobatur, contegere cimeras atq; ossa & defunctorum esse corporum sepulchra. Nonne patet & in promissu est, aut pro Diis immortalibus mortuos vos colere, aut inexpiabilem fieri numinibus contumeliam, quorum delubra & templa, mortuorum superlata sunt bustis?* What shall we say to this, that many Temples which are built with golden Arches and lofty Roofs, do cover Ashes and Bones, and that they are the Sepulchres of Men deceased, as it appears by the Writings of divers Authors? Is it not manifest and prone to conclude hereby, that either you worship dead Men instead of gods, or that you do the gods an Injury that cannot be expiated, in that you build their Temples upon the Sepulchres of the dead? Now the first Instance

stance given in this kind by *Clæmus Alexandrinus* in his *Admonition to the Gentiles*, I find to be of the Temple of *Athena*, which was the Sepulchre of *Acrisius*. Now this *Acrisius* was the 14th King of *Argos*, by the Account of *Appion* the Grammarian, alledged by *Tatianus*, and represented by *Eusebius*, in the 10th Book of his *Evangelical Preparation*, p. 493. *Græcolat.* And in the Fourth Generation after *Danaus*, who came out of *Egypt* unto *Argos* in *Greece*, upon the Confusion caused in *Egypt*, partly by the Slaughter of the First Born, and partly by the Destruction of *Pharaoh* and his *Egyptians* in the *Red Sea*, when *Moses* led the Children of *Israel* through it, towards the Land of *Canaan*; by the Account of Mr. *Lydiat* in his *Emendation of Times*. And that which *Appion* writeth hereof, was out of *Ptolimæus Mendesium*. *Pausanias* in his *Boeotica* speaks of a Temple dedicated to *Hercules*; but whereas some imagine, or might imagine that it was a Temple dedicated to *Hercules*, the Son of *Amphytrion*, he professeth that it was *multo vetustius*, much more ancient than so; and therefore he conceives rather, the Dedication of it ought to be ascribed to a more ancient *Hercules*, who was one of the *Idæi Dactyli*, commonly called *Hercules Idæus*. Now these *Idæi Dactyli* were those *Curetes* to whose Care the Education of *Jupiter* was committed; to wit, *Jupiter Cretensis*, the Son of *Saturn*, who flying out of *Crete* and coming into *Italy*, was there entertained by *Janus*; which *Janus* reigned in *Italy* long after *Moses*, as formerly hath been shewed. The same *Pausanias* in the first of his *Eliacks*, affirms, *Pelops* was the first that erected a Temple to *Mercury* in *Peloponnesus*; and in his *Bæoticis* reports that one *Myron Byzantius*, a Writer of Heroick Verses and Elegies, had delivered that *Amphyon* was the first of all Men that dedicated an Altar to *Mercury*. Now *Pelops* is accounted but of the same time with *Acrisius* King of *Argos*, the Fourth King after *Danaus*, by *Eusebius* in his *Evangelical Preparation*, lib. 10. p. 493. *Græcolat.* And the same *Tatianus* in the same place of *Eusebius*, maintains *Moses* to have been before *Amphyon*. But of all the Temples known to *Pausanias*, the most Ancient he professeth to have been the Temple of *Apollo Theærius*, which was the *Troezenians*. For albeit he takes notice of two other Temples which were very ancient; yet this, he saith, was much more ancient than they, and was reported to have been built by *Pythius*, and as it was built by him, so it was adorned by him also. Now

what time *Pythius* lived, he sheweth forthwith, when he saith, that *Bellerophon* coming to *Troezene*, where *Pythias* reigned, he required of him *Athra* to be given him to Wife; but *Ageus* married her King of *Athens*, and she became the Mother of *Theseus*, as *Robert Stephanus* writes; and *Bellerophon* was deprived of his Kingdom of *Ephra* by *Prætor* King of *Argos*, as the same Author writeth. Now this *Prætor* was the third King of *Argos* after *Danaus*, by *Tatianus* his account related by *Eusebius*, *Præparat. Evangel. lib. 10.* and *Danaus* is by *Lidiat's* Account somewhat after *Moses*.

14. But we proceed from the *Grecians* to the *Egyptians*, because they are supposed by some to have found out and communicated to others, the Names of Heathenish Gods, and first erected Temples and Altars to them, for so writes *Cælius Rodiginus*, l. 18. c. 37. *Traditur porro Aegyptios primæ Deorum excitate aras, confluxisse simulacra, & Tempa construxisse*: But this learned Antiquary (which is his usual fault) tells us not his Authors. Probably *Herodotus*, lib. 2. *Agyptii primi & Deorum cognomina in usu habuere, & ab illis Græci fuerunt mutuati. Item primi Diis & aras, & simulacra & delubra statuere.* And *Pausanias* in his *Atticis* testifies, that amongst the *Grecians*, the *Athenians* went beyond all others in Devotion towards the Gods. *Athenienses Deorum cultu, studioque Religionis longè ceteras omnes civitates anteire*: And the *Athenians* had this from their King *Cecrops major*, as *Lidiat* writes, *Emend. temp. p. 18. Erat vero etiam Cecrops Magnus auctor superstitionis ac Idololatriæ.* This *Cecrops* was called *Diphyes*, because he was genere partim *Agyptius*; by Parentage an *Egyptian*, and *Coquæus* out of *Eusebius* relates this of *Cecrops*, That *primus Jovem appellavit, simulacra reperiit, aram statuit, victimas immolavit, nequaquam istiusmodi rebus in Græcia visis, Coqu. in Augustin. de Civit. Dei, l. 18. c. 9. Porphyry*, that enemy of the Gospel, was wont much to magnify a certain Historian named *Sancomiatho*: His History was much commended by one *Philo Biblius*, who added a Preface thereunto, wherein he writes, *Barbarorum Antiquissimi Phœnices imprimis & Agyptii, (a quibus ceteri deinceps populi morem illum accipere) in maximorum Deorum loco eos omnes habuere, qui res ad vitam agendam necessarias invenissent, quique beneficium aliquod in genus humanum contulissent. Eos nimirum, quod sibi plurimorum bonorum autores esse persuaderent, Divinis honoribus colere; ac templorum usu, quæ jam ante constructa fuerant, hoc ad munus officiumque traducto;*

traducto; columnas insuper statuasque ligneas ipsorum nomine consecraverunt, eosque precipuè religionis cultum prosecuti; festos illis quoque dies longè celeberrimos dedicaverunt. In quo eximium illud fuit, Regum suorum nomina universi hujus elementis, ac quibusdam eorum quibus divinitatem ipsi tribuebant imponerent. Naturales vero Deos, Solem, Lunam, reliquasque Stellarum errantes, cum Elementis & cæteris cum eisdem affinitate conjunctis, solos ex omnibus agnoscebant; ut mirtales quidem alios, alios autem immortales eos haberent. Where observe four things: 1. That the first Founders of Idolatry are noted to be Phœnicians and Egyptians, who were the posterity of Ham by Misraim and Canaan. 2. That Temples were not at first built for the Gods, but having been formerly built for other uses, were afterward turned to this use; and if you ask for what use they were at first built, I have nothing to answer but that of *Clemens Alexandrinus*, namely, that they were at first built for some great Persons to lie interr'd in after their decease. 3. That the first Gods adored by them, which he calls natural Gods, were the Lights of Heaven, especially the Planets and the Elements; all which makes up the number of eleven, and they had but twelve in all; now who might the Twelfth be? was he the first mover of all? *Aristotle* I am sure, so interpreteth the Divinity of his Forefathers, as if by Sun and Moon, and the rest of the Planets, they meant those pure Minds which he calleth Intelligences; and whom he conceived to be the Movers of these Orbs; but withal he acknowledgeth a first Mover, in the Contemplation of whom the Perfection of all the rest consisted. That was his Device by his Philosophy to make the best construction he could of the religious ways of his Ancestors. But might not *Pan* be one of their Deities, and that a principal one? yet this seems to denote the whole Universe: For it is too too true, that soon they fell away from the Acknowledgement of the Creator to worship the Creature. And *Eusebius* saith *Præparat. Evangel. l. 3. c. 9. That as Orpheus took his Discourse of the Gods from the Doctrine of the Egyptians; so he would have the world to be God, compounded of many Gods, according to the several parts of the World. Lastly, They came about to worship their deceased Ancestors with religious Adoration. And might not these be represented by the Images of those Beasts which were consecrated by them? This surely is one special Interpretation, which Diodorus Siculus makes of those Beasts, which were so religiously, or superstitiously rather,*

ther, esteemed and revered by the Egyptians. And *Diogenes Laertius*, concerning the Devotion of the Egyptians this very way, saith in the Proem to his Book of the Lives of Philosophers, *Statuas præterea & fana a se fabricari fatentur quod ignorent effigiem Dei*: They make Images and Temples because they know not the Shape of God. *Gausabon*, though he acknowledgeth the Sentence to be defective, yet he perfecteth it only thus; *κατασκευάζει δ' αὖτοῖς*, they make Images and Temples to them, that is, to the brut Creatures which they worship, because the Images of God they could not, forasmuch as they knew not the Shape of God. And indeed, *no man hath seen God at any time*, *Joh. i. 18.* No, not God's own People, *Joh. 5. 37.* *Ye have not heard God at any time, nor seen His Shape*, He is commended unto us as *ἀόρατος & ἀειὸς*, the invisible God, *i Tim. i. 17.* *Heb. ii. 27* *Thales Milesius* was reputed wise in his time, *Diogenes Laertius* writes that he had no Master, *Nisi quod ægyptiis Sacerdotibus, eo profectus, familiariter adhaesit*: He was very familiar with the Egyptian Priests. Himself professeth as much in his Epistle to *Phericides*; and I willingly confess two things were delivered by him concerning God very wisely; the one concerning his Providence, for being demanded, whether a Man doing Evil might be hid from God, made this Answer, *Ne Cogitans quidem*, No not so much as touching his Thought. The other concerning the Nature of God: For being demanded what God was, he made this Answer, *Quod initio & fine caret*; That which is without beginning and without end. And indeed thus *St. Paul* seems to describe the Godhead; namely, by his Eternal Power, when he saith, *The eternal Power and Godhead hath been known from the Creation, being considered in his Works*, *Rom. i. 20.* And *Bradwardine* maintains that the first Attribute of the Divine Nature is *Necessesse Esse*, of Necessary Being; as much as to say, Eternal, without Beginning and without End. Add to this what *Eusebius* writes, *Evang. Preparat. l. 10. p. 451.* *Græcolat. Athenienses ægyptiorum Coloniam habitos esse, cum alii tum Theopompus in tricareno confirmat*: That the Athenians were a Colony of the Egyptians, both others and also *Theopompus* confirms in his Book entituled *Tricarenum*.

15. Come we then to the Egyptians: Now *Eusebius* alledgeth the former Passage out of *Philo Biblius* his Preface to *Samconiasbo*, to prove that at the first, the very Heathens had no

other Gods, but the very Stars and Planets appearing and moving in the Heavens : And that the Name of *Θεός* (God) at the first was *παρὰ τὸ Θεῖν*, a *currendo*, from moving or running, the Planets and Stars compassing all in the Course of Twenty Four Hours. He adds, that the very Scriptures do justifie this, shewing what was the Course of Gentiles in their Religious Devotions; namely, to worship the whole Hoste of Heaven : And we know what Lesson the Lord reads to his own People, *Deut. 4. 19. Take heed lest thou lift up thine eyes to Heaven, and when thou seest the Sun, and the Moon, and the Stars, with all the Hoste of Heaven, shouldst be driven to worship them, and to serve them; which the Lord thy God hath distributed to all people that are under the whole Heaven.* As much as to say, the Lord hath made them thy Servants: Nay, the Servants of all Men under the Cope of Heaven; therefore take heed thou beest not carried away in the Course of Heathenish Blindness and Superstition, as to make them thy Lords and thy Gods. In the same place the Lord gives them a Caveat, and admonisheth them that they corrupt not themselves, and make not a graven Image, or representation of any Figure, whether it be the Likeness of Male or Female, the Likeness of any Beast that is on Earth, or Likeness of any feathered Fowle, or the Likeness of any Fish that is in the Waters beneath the Earth; which gives shrewd Presumption, that some such Creatures were worshipped among the Egyptians from whence they came, or in the Land of *Canaan* whither they were traveling. And *Eusebius, Preparat. Evangel. l. 2. p. 49. Græcolat.* Reherfing out of *Diodorus Siculus*, the several Creatures which were consecrated by the Egyptians, makes mention of *Apis* and *Muevis Sacri Tauri*, holy Bulls, and of *Bos femina* a Cow; as also of Sheep; yea, of the Goat, and Dog, and the Wolfe, and the Cat; and amongst Birds, of *Ibis*, and the Hawke, and the Eagle, and of the Crocodile that lives in the Waters: And that it was a capital Crime among them to kill any of these. And *p. 52.* he adds out of the same *Diodorus*, that the Grecians Theology began from *Cadmus*, whom he saith to have been after the days of *Moses*, and that he saith may be clearly and evidently confirmed; and hence concludes that all the Gods of the Grecians were brought to light after the Days of *Moses*.

But concerning the Antiquity of Temples among the Egyptians, *Diogenes Laertius* in the Life of *Cleobulus* writes, that he was of *Lindus*, or as some said, of *Carea*, and that he restored the Temple of *Minerva* built by *Danaus*; the Passage is somewhat imperfect, but made compleat by *Causabon*, with reference to that which *Diodorus Siculus* writes, lib. 5. cap. 13. where he writes, *Danaus ex Aegypto cum filiabus aufugiens in Lindiam Cypri appulit, susceptusq; ab incolis, erecto Minervæ Templo, statuam ingentem dedicavit.* He adds, that *Cadmus* about the same time being sent to Sea to seek *Europa*, did perform his Vows at the same Temple: Now *Lidias* accounts *Cadmus* his leaving *Phœnicia* and sailing into *Grece*, to have been at the same time that *Joshua* entered the Land of *Canaan* with his *Israelites*, and on the same occasion, affrighted with the Invasion made by *Joshua*; and that *Danaus* his Expulsion out of *Egypt* by his Brother *Aegyptus*, was originally derived from the Confusion that was brought upon the Land, by reason of the slaughter of the First Born among them, and the Destruction of *Pharaoh* and his Hosts in the Red Sea. And in all likelihood this brought great Confusion in *Egypt*, and amongst the Seed Royal, whereupon sore Contentions might arise, the issue whereof was as some prevailed, so the expulsion of the Opposites: *Aegyptus* himself being driven out afterwards, as he had been a means of driving out *Danaus* before. For so *Pausanias* writes in *Acchiacis*, *Aegyptum Aroen venisse tradunt Patrenses filiorum luctu confectum cum ipsam Argorum nomen exhorresceret, & imprimis à Danao sibi plurimum metueret.* And after this there were two Temples of *Serapis* built, and in one of them was erected a Monument of *Aegyptus* the Son of *Belus*. *Herodotus* ascribes the building of this Temple at *Lindus* to *Danaus* his Daughters, about the end of his Second Book. And whereas *Diodorus Siculus* reports the Temple to have been built in the Island of *Cyprus*, *Stephanus Bizantinus* acknowledgeth no other City of *Lindus* or *Lindia*, but that at *Rhodes*.

Patre and
Aroe are
all one.

16. *Eusebius* in his 9th. Book of his *Prepar. Evangel.* and ch. 23. Writes, that two Temples, one at *Athens*; another at *Helipolis* in *Egypt*, were built by the Children of *Israel* in the time of their Bondage there. But this he writes not according to his own Judgment, only sets down the narration hereof out of one *Artapanus* an Heathen Author. Now we have no Reason to give Credit to his Relation in this particular; for albeit the

the Children of *Israel* were oppressed with sore Bondage, and had Cruel Task-masters set over them, who urged them to the making of Brick in abundance: Yet the Scripture expressly tells us to what use these Bricks were employed, *Exod. i. 11.* They did set Task-masters over them, and they built the City *Pisbom* and *Ramses* for the Treasures of *Pharaoh*. Thus they made them weary of their Lives by sore Labour in Clay and in Brick, and in all Work in the Field, with all manner of Bondage, which they laid upon them most cruelly, as *v. 14.*

Herodotus makes relation of one *Menon* the first King of *Egypt* who built *Memphis*, and therein *Templum Vulcani* a Temple to *Vulcan* great and memorable. And this I confess was most Ancient, and long before the days of *Moses*, if it be true which there is reported to him from the Priests of *Egypt*; namely, how they rehearsed to him out of a Book, the names of three hundred and thirty Kings, beginning from this *Menon*, and ending with *Meneis* the Father of *Sesostrius*, who is supposed to be *Shishak* King of *Egypt*, mentioned in Scripture, who came to *Jerusalem* with a great Army and took it, and carried away all the golden Shields that King *Solomon* had made. The Providence of God being very remarkable herein, as it is commended unto us *2 Chron. 12. 5, 6, 7, 8.* Now *Shishak's* Depopulation of *Judea*, came to pass in the fifth year of *Rebooram* and *Feroboam*, the year of the World 3029. by *Lydiat*, and 3033 in *Usher*. Yet this *Shishak* was the Successor of *Meneis*, the last of those three hundred and thirty Kings in *Egypt*, whose names were related to *Herodotus* by the Priests of *Egypt*. And this *Menon* King of *Egypt* in *Herodotus*, is made all one with *Amosis* by *Lydiat*. I do not here mention how *Porphyrus* makes *Euseb. Prep. Evangel.* *Moses* more ancient than *Inachus*, who is more ancient than this *Amosis*; nor how *Africanus* placeth him as Coetaneous to *Ogyges*. Nor how *Appion* the Grammarian makes him of the same time with *Amosis*, as in whose days he led the Children *Ibid. c. 10.* of *Israel* out of *Egypt*. Though in truth the Pastoral Nation, which *Manetho* that Egyptian Historian mentioneth to have gone out of *Egypt*, and planted themselves in the Neighbour-Country of *Syria* about *Jerusalem*, were rather the Philistines, who came of the *Cassuchians* and *Caphtoreans*, who were of the Egyptian Nation, and seized upon *Palestine*, and Maritime Coast of *Judea*; whose Trade also was the keeping of Sheep.

And to these refers that of *Herodotus* in the beginning of his History, namely, that the *Phœnicians* came from the Red-Sea, by *Phœnicians* understanding *Syrians* dwelling by the Sea-Coast from *Cassola* the border of *Egypt*. But these things are more clearly and truly shewn by *Usher* in his *Annals* from *A.M.2114. & seq.* And how this was done in the days of *Abraham*, many hundred years before *Moses*. But if any Man shall hence conclude, that therefore Temples were in *Egypt* many hundred years before *Moses*, by the Testimony of *Herodotus*. I answer; That *Herodotus's* Testimony proceeded upon the Faith of the Egyptian Priests and their Registers, which deserve no Credit with us Christians; they making the King *Menon* to be many years more ancient than the World. Yet *Lydiat* shews how to save their Credit in a tolerable way; namely, by supposing that the first reigning in *Egypt* (which he takes to have been sixty years after the Dispersion of the Gentiles, which is a hundred sixty one years after *Noah's Flood*) by the Computation made by *George* and *Constantine Manasses* (out of the Fragments of ancient Historians, and set down in their Chronicles) all were not governed under one King; but look how many Cities so many Kings; like as *Joshua* found it in the Land of *Canaan*, when he entered among them with the *Israelites*: And the Years of the Reigns of each King might be reckoned as succeeding one another, whereas indeed they reigned together in several Dynasties at the same time. As that which followeth in the Relation of those Priests made to *Herodotus*; namely, That in that vast space of time the Sun changed his Course four times; as having twice risen where now he sets, and twice set where now he rises; to astonish their Hearers with Legends of great Admiration. They had an addition also, which was, That, before all these Kings, their Gods reigned, conversing familiarly with Men, and the last of them was *Orus* the Son of *Osiris*. The same *Herodotus* writes, That the Egyptians much differed from the Grecians in the Estimation of their Gods: For whereas among the Grecians, the last of their Gods were *Hercules*, and *Dionysius*, and *Pan*: Contrariwise, among the Egyptians *Pan* was *Vetustissimus*, the most Ancient, even of the number of the first Rank, which were but eight; (and *Latomus* was another of them, as elsewhere he tells us) *Hercules* was one of the second Rank, which were twelve in number; and

and *Dionysius* of the third Rank, which contained such as were begotten of the former twelve: This *Dionysius* is *Osiris*, as he saith, whose Son *Ormus* was the last of the Deities regnant among the Egyptians.

17. Of this *Osiris*, *Diodorus Siculus* writes, which is also related by *Eusebius* in his *Preparat. Evangel.* l. 2. c. 1. That *babuit Jovi Junonique parentibus sacram aedem, item Diis ceteris aurea Tempia*, which carry a very ill Accent, that to *Jupiter* and *Juno* his Parents, he should dedicate a Holy House only, and to other Gods golden Temples. And withal he adds, That whatsoever was indeed verified of *Osiris* the Egyptian, that *Orpheus* the Poet transferred unto *Bacchus* for the Honour of the Grecians; even to that *Bacchus* whom *Jupiter* begat of *Semele* *Cadmus* his Daughter; as if *Osiris* were no ancients than so; but that *Cadmus* might have been his Grandfather. Whereas we have very good Ground and Testimony, concerning the Antiquity of *Cadmus*, as a Man unknown to the Grecians, till he left *Phenicia*, which was at the time that *Joshua* entered the Land of *Canaan* with his great Host of Israelites. And I do not think the Gods of the Egyptians were a making in those days. He was a great and a proud King that oppressed *Israel*, and we know what Mischiefs befel him and his People. *Manetho* makes mention of one *Amenophis* King of *Egypt*, whose Fortunes were, to be devoured of a Sea-Horse: Probably this was that *Pharaoh* who was drowned in the Red-Sea. Great Benefactors while they lived, were honoured by Heathens with Divine Honour after their Death; but this *Pharaoh* was a Plague to the whole Land and People, and nothing likely that any of his Posterity came to be deified by the Egyptians; and a long time after great Confusion seized upon that Nation, witness *Danaus* flying out of *Egypt* into *Thebes* in *Greece*, from the Fury of his Brother *Aegyptus*; and after that *Egyptus* himself leaving *Egypt*, and coming into *Patrie* in *Greece*, mourning for the loss of his Children. And we read in Scripture of the Gods of *Egypt* while *Israel* lived under them, yea, and how they were corrupted by them. *Osiris* was a great *Evergetes*, or Benefactor, chiefly for the Invention of Tilling of the Ground, and Planting of Grapes, that of *Virgil* *Georgic.* 1.—*Unicus puer monstrator aratri*; touching the first Inventor of the Plow. It was well, saith *Servius*, that he mentioned not his name, but

in general faith, The Boy that found it out. For it was not one Body that acquainted all the World with the Plow, but divers Persons in divers Places. And if you ask who is chiefly meant here: His answer is, That some say *Triptolemus*, others *Osirius*, Which is the truer of the two in the Judgment of *Servius*. So *Sabinus* *Pliny* relates, That *Bixeser* the Athenian some that *Triptolemus* did this: But the Tradition is, That *Osirius* was the first of all Mortals who Plowed with Oxen, in memorial whereof, two Oxen are honoured of the Egyptians, *Apis* in the City *Memphis*, and *Mnevis* in *Heliopolis*; and in the Offices of *Isis* Ears of Corn are carried before, and in the time of Harvest Ears of Corn are consecrated unto her. Now *Isis* was the Sister of *Osirius*, saith *Pomponius*, though that by the way is but a Fignent, and *Probus* confirms the same. Nevertheless some have seemed to smell a Mystery in this. And *Calius Rodiginus*, lib. 5. c. 12. observes, That before the Temples of the Egyptians was wont to be placed the Figure of *Sphinx*, to signify thereby, that the Wisdom of their Theology was obscure, and vested in Fables; and that in the City *Sais* there is a Temple of *Pallas* (which some think to be *Pallas*) that hath this Inscription in the Face of it, *I am that which was, and is, and shall be; my Veil no Mortal Man hath ever unfolded*. Yet I conceive these to be but Illusions of Satan, to blanch and set a fair Face upon foul things, under the Pretence of Mysterious Significations. *Calius* adds the Opinion of some to have been, That by *Osirius* is meant no other thing than the River *Nilus*, the overflowing whereof, and the Mud which it brings soiling it, is a great means for the enriching of that Land. The same Interpretation is made by *Eusebius*, *Preparat. Evangel.* l. 3. c. 10. p. 115. And *Suidas* on the word *Serapis* writes, *Hunc Deum alii Jovem esse dixerunt, alii Nilum propter modium quod in capite habet, & cubilum, mensuram aquae scilicet, alii vero Joseph.* And in *Forsterus* there is a fair Derivation of *Osirius* from the Hebrew *אֱסִיר* *bos ille*; for under such a shape he was worshipped; and *אֱסִיר* is in Hebrew the usual name of the River *Nilus*, by reason of the blackness of the Mud which it brings with it. Others conceive *Osirius* and *Isis* to signify the Sun and Moon; and first, these natural things being glorious to behold, were adored and invoked by them, according to that in *Virgil*,

Pot clarissima mundi

*Lumina labentem Caelo quæ ducitis annum
 Liber & alma Ceres, vestro si munere tellus
 Cbaoniam pingui glandem mutavit arista
 Poculaque inventis Acheloia miscuit unum.*

Here *Liber* and *alma Ceres* are no other than the Sun and Moon; and *Isis* and *Ceres* are all one, *Euseb. Preparat. Evangel. l. 2. c. 1.* and the same things are attributed to them in their kind by the * Poet, which are usually attributed to *Osiris* and * *Martianus in Nuptiis ad Solem, Te Serapim Nilus, Memphis veneratur Osirim.* *Isis* in their kind by Historians. Namely, the Prospering and Maturing of Corn and Wine, according to their several proper Seasons, wherein they are to be Sown or Planted, and the Fruit thereof to be expected. But leave we the Mysterious Signification, and come to the Historical Truth. *Lydiat* thinks that *Menon* the first King reigning over all *Egypt*, by what variety of names soever called (wherein there is found very great Variety as he shews) was the Man that married *Isis*, and commonly received to be *Osiris*, or *Serapis*; for these two are both one. But others conjecture, that *Serapis* being represented bearing a Bushel upon his Head, doth fairly signify *Joseph*, who was so great a Benefactor to the whole Land of *Egypt*, and to King *Pharaoh* himself; and that especially in providing Corn for them against the seven sore years of Famine; and that by a wise-managing of the abundance of the seven plentiful years. And this hath peculiar reference to that very particular which made *Osiris* so renowned, namely, the Provision of Corn; and he was married to *Asenath*, which taking away the last Syllable, sounds very near to *Isis*; the Daughter of *Potipherah* Priest of *On*, and the last two Syllables of his name comes near to *Phorom* the Argive, whose Sister as some say, or Daughter as others say she was; and that from *Pharoneus* the Argive, the Kings of *Egypt* took the name of *Pharaoh*, *Lydiat* conjectures. *Schindler* saith it signifies *immunem esse*, to be free from Taxes and Impositions, which is the Prerogative of Absolute Kings; and it may seem to some, that in the seven plentiful years, *Pharaoh* took up the fifth part of all their Increase throughout the Land, by vertue of his absolute Regal Prerogative. I am not acquainted with the manner of the Government of *Egypt* in those days:

days: But that the fifth part was rather bought by the King, to his singular great Advantage (as appeared by the event) Corn being little worth in those plentiful years; I have this reason out of the Holy Text. For we read, that when the years of Dearth came, the Egyptians were at length driven to sell their Land, after they had sold their Cattle, and all means failed them: And Joseph bought all their Land for the King, providing them Corn for their present Necessity, both for Food and Sowing their Land; and the Bargain was this, They should have the use of the Land still, only the fifth part of their Increase they should pay unto the King. Now if he had but a fifth part of the Harvest after the Land was his, and he gave them the use of it; How unlikely is it, that by virtue of his Royal Prerogative, he either could or did take the same Proportion when the Land was none of his, but theirs, for in this case it had been but a very ill Purchase, if hereby he had no more than he had formerly right unto, when as yet he had paid nothing for it. And this is the more unlikely, considering what course was taken to make the Purchase good; and that no Man might plead Right of Inheritance thereunto; for he changed their Habitations, so that albeit they might have as much Land as they had before; yet they had not each one the same Land which he enjoyed before.

18. Eusebius saith, that Serapis had upon his Head *discum*, as the Latin renders it: But Alexander ab Alexandro, l. 4. c. 12. of his Genial days, *Aegyptii Serapidi modium apponunt supra caput*. The Egyptians represent Serapis with a Bushel upon his Head, but like enough both took it from Suidas, and it is mentioned by Ludovicus Vives upon *Aust. de Civit. Dei*, l. 18. c. 5. and the truth is in Coquæus upon *Austin de Civit. Dei*, l. 18. c. 5. writes the same in these words, *Nonnulli Serapim esse volunt Joseph consecratum, immani Sepulchro & fano exornatum, in quo bos nutriebatur in agriculturæ Symbolum, quod famem septennem singulari prudentia ab Aegyptiis detulisset*. And this might be a very congruous Memorial of Osiris, of whom it is written by divers, that *primus mortalium boves aratro junxit*; the first who taught the World to Plow with Oxen: And for this cause the Oxe Apis, might be a fit Emblem of him, and of all such who ever since have provided the People with Bread. Like as Menenius Agrippa (if my Memory fail me not) was the Man who for the like

Service was honoured by the Romans, with making Coins in his name, and the Inscription of an Oxe upon one side of it : And in this respect (as Dr. Reynolds observes) might the Israelites think to represent God in the form of a young Bullock in the Wilderness, to notify thereby, that God who provided Manna for them in the Wilderness. And it is like enough, that if the Egyptians had an *Apis* in those days, some Oxe or other which they worshipped, they by the Egyptians might be acquainted with the meaning of it, as a Memorial of *Osiris* who taught them to Plow their Ground with Oxen, that so with greater ease they might have Corn yearly in abundance. Yet I deny not but *Joseph* deserved to be in everlasting remembrance with them for this very cause. But the Text saith, A new King arose that knew not *Joseph*; and though all *Israel* deserved well at the Egyptians hands for *Joseph's* sake; yet we know how proudly they dealt with them, and how barbarously they carried themselves toward them, not only oppressing them with Burthens, but causing their Male children to be cast into the River *Nilus*, even *Joseph's*, who was a greater Blessing to them, and to their King especially, than ever the River *Nilus* was; and the People of *Israel* might have been so still, had they used them well; for ten Persons such as *Lot* had saved *Sodom*; how much more 600000. And truly *Pineda* upon *Job* is of Opinion, that this *Pharaoh* was that *Bufris* King of *Egypt*, of whose Barbarousness in Sacrificing Strangers that came into his Country, the World so much talkt of. Surely had they made a God of *Joseph*, they would not have plaid the Devils; yea, such arrant Devils with his Posterity. But the Lord, to make them amends in a congruous way, first turned the Water of *Nilus* into Blood, a fair means to revive the remembrance of their Merciless Course in Drowning the Hebrew Children; but when that would not serve the turn to bring them to Repentance, the Lord drowned *Pharaoh* and his Host in the Red-Sea: So perish all thine Enemies, O Lord, but Grace, and Peace, and plenteous Redemption ever be upon the true *Israel* of God.

19. Yet I rather think *Osiris* to have been more ancient than *Joseph*; Sure I am they had their Gods in the days of *Moses*, *Exod. 6. 26.* by whom the Children of *Israel* were corrupted; and Hebrew Shepherds were an Abomination to the Egyptians, not only in *Gen. 46. 34.* the

the days of *Moses*, but in the days of *Joseph*. And *Herodotus* writes, *Non eosdem Deos similiter colunt universi Egyptii præter Isidem & Osiridem quem Bacchum esse aiunt*, *Hos peræque universi colunt*: Herein they all agreed in worshipping *Isis* and *Osiris*; not so in the worshipping of other Gods. So that I am content to tread in Mr. *Lydiat's* steps, that the first King of Egypt *Menon*, or *Ammon*, or *Amosis*, or *Amuris*, or *Amenophis*, to have been the Egyptians *Osiris*, whose Memorial was an Oxe; because he was *primus omnium mortalium qui boves aratro iunxerat*, the first that taught Men to Plow with Oxen; and thence might his name be derived, namely from *אֲשִׁירָא* *bos*, as *Forsterus* conceives; and *Serapis*, which at first was *Sorapis*, from *Σόρως* and *Απίς*; for as *Suidas* saith, *Sepulchrum hujus Apidis in quo est ejus corpus conditum, Alexandriam translatus est*; afterwards by Corruption it came to be called *Sarapis*, and last of all *Serapis*; and that *Isis* his Queen was *Io Argiva*, the Story of whom the Poet calls *Argumentum ingens* in *Virgil*, wherewith drawn to the Life, he feigns *Turnus* his Buckler was flourished, when he came into the Field against *Aneas*; and that because he was the Progeny of *Acrisius* and *Inachus* Kings of *Argos*;

*At lævem clypeum sublati cornibus Io
Auro insignibat, jam setis obsita, jam Bos,
Argumentum ingens, & castos Virgineus Argos
Cælataque annem fundens Pater Inachus urna.*

For whereas Poets feign, that *Io* was turned into an Oxe by *Jupiter* being found by *Juno*, the truth seems to be no other than this; *Osiris* was that *Jupiter*, and being represented by *Bos* *mas*; no marvel if hereupon she becoming his Wife, they feigned her to be turned into *Bos femina*. And whereas it is further feigned, that *Argos* was set by *Juno* to watch her; this *Argos* fairly represents *Osiris* also her Husband, under another Notion, namely, as in an Hieroglyphical Interpretation he is taken for the Sun. For such was the Oxe representing *Osiris* full of white Spots, and whose Hair was towards the Head; to signify the Sun's proper Motion from West to East, contrary to the general Motion of the Heavens from East to West, (though Astronomers think otherwise in these days.) And the Stars of Heaven, by *Aristotles* Doctrine, receive their Light from

from the Sun. Afterwards Poets feign that by *Juno's* means she was *Oestro perit*, plagued with an Hornet, and driven to fly into *Egypt*; the Truth whereof was no other than *Osiris* his marrying of her, and carrying her over with him into *Egypt*, and there, saith *Servius*, she was turned into *Isis*: this is that *Argumentum ingens* *Virgil* speaks of, in reference to the true Story obscurely carried, and drest by the Wits of Poets. But some rubs I find lying in the way, to hinder us in the Acknowledgment of so great Antiquity of *Isis* and *Osiris*. For whereas *Danaus* that fled from his Brother *Egyptus* out of *Egypt* unto *Argos* in *Grece*, is stiled by *Mr. Lydiat*, a *Belo Egyptio oriundus*, by this *Belus* meaning *Osiris*; as from whom *Danaus* was derived, but afar off, as who is accompted but the 10th King of *Argos*, beginning from *Inachus*: *Egyptus* the Brother of *Danaus* I find stiled *Beli filius* the Son of *Belus*, in a Monument of him erected, in a Temple of *Serapis* the City of *Patrae*, or *Aroe* a City of *Achaia*, as *Pausanias* relates in his *Achaicis*. Yet this is not of force to take me off from following *Mr. Lydiat* in this. I understand *filius* here in a larger sense than to take it for a Son begotten of *Belus*, and that it is no more than a *Belo oriundus*, one that was derived from *Belus*. For it is not credible that *Pharaoh*, whom the Lord drowned in the *Red-Sea*, or any of his Posterity, or his Father was *Osiris* the great God of the *Egyptians*, as before hath been argued. As also that the Gods of *Egypt* in *Moses* his days, were not the same with the Gods of *Egypt* in the days of *Joseph*. Another rub is cast in the way by *Ludovicus Vives* upon *Austin*, de *Civitate Dei*, lib. 18. c. 3. *Pausanias* affirmeth (saith he) that she was the Daughter of *Jasius* the sixth King of *Argos*. Yet he confesseth, that *Valerius Flaccus* in his *Argonautes*, lib. 4. calls *Jovem Inachidem*; but withal he takes notice that he calls her *Jasiam virginem*; as much as to say, the Daughter of *Jasius*; yet she might be called *Inachides* nevertheless, because she descended from *Inachus*, who was the first Founder of that Kingdom, and Author of their Nobility. He gives also another Reason drawn from the Testimony of *Eusebius* both in his *Chronicles*, and in his tenth Book of *Evangelical Preparation*, testifying, that this *Jo* lived in the days of *Triapus* the seventh King of *Argos*, 400 years after *Inachus*. And indeed thus I find it in *Pausanias* in his *Corinthiacks*, 58. that *Triapus* had two Sons, *Jasus* and *Agenor*; and that *Jo* was the Daughter of *Jasus*, and

Aug. de
Civit. Dei,
l. 18. c. 3.
Jo filia I-
nachi.

so two Ages after *Triapas*, and but one before *Danaus*, who was after the time of *Moses* his leading the Children of *Israel* out of *Egypt*, which I willingly confess is nothing probable; and though this be to my greater advantage in this present Argument, yet I choose rather to hold with *Mr. Lydiate* still; so utterly improbable and unlikely it is that *Pharoah*, who was drowned in the *Red-Sea*, or his Father, either was *Osiris*, the times of *Moses* and of *Joseph* are so congenerous as touching the same Superstitions in course among the *Egyptians*. And as touching *Pausanias* this I find; that howsoever he writes thus in his *Corinthiacks*, yet in his first Book called *Attica*, reckoning up the Statues which were found in the Town of the *Athenians*, two were of Women, *Jo* the Daughter of *Inachus*, and *Calisto* the Daughter of *Lycaon*; whose Fortunes, he saith, were represented to be much the same, both as touching *Jupiter's* Love and *Juno's* Wrath, and the Metamorphosis of each, the one into a Cow, the other into a Bear. But then you will say, the more antient *Osiris* was, the more evident it is that Temples were in use long before *Moses*, yea divers hundred years. Whereto I answer, though I grant the greatest Antiquity ascribed to them, and do not help my self with Testimonies out of the antient Fathers, as *Clemens Alexandrinus*, lib. 1. *Stromat.* *Tertullian* in his *Apology*, cap. 9. *Justinus* in his Oration against the Gentiles, and *Tatianus* in his Oration against the Greeks, and *Epiphanius* in his first Book against Heresies, yea and of divers prophane Authors alledged by *Eusebius* in his tenth Book of Evangelical Preparation, and third Chapter, all testifying that *Inachus* King of *Argos* reigned in the days of *Moses*: because *Inachus*, by the computation of times, was much elder, for which *v. Usher*, *A.M.* 2174. Yet *Diodorus* his Testimony, of a Temple built by *Osiris* himself, deserves no credit; for he doth but relate what he heard from the Priests of *Egypt*, who told *Herodotus*, that between *Orus* his Reign, and that antient *Amosis* we speak of, (Contemporary to *Inachus*) there were no less than 15000 years. And as for *Jupiter* and *Juno*, we know such Deities received by the *Egyptians*, were no other than *Osiris* and *Isis* themselves, which all the *Egyptians* worshipt, as *Herodotus* testifies; so did they not any other God. And if there were any such building of Temples in *Egypt* in those antient times, when the *Israelites* were so much employed in making

king of such store of Brick, in all likelihood these Bricks would have been employed about such sacred uses ; but the Scripture testifies that they were employed about the building of certain Cities, to be made Store houses for the King. It is true, *Clemens Alexandrinus* was to seek whether *Phoroneus* or *Merops* was the first Founder of Temples : *Phoroneus*, we know, was the Son of *Inachus*, and second King of *Argos*, and Brother to *Jo* or *Isis* ; but who *Merops* was, I have had much ado to find, from the word *μερίζειν* to divide, and *ἔλ* a voice ; of *μερίων ἀνδρῶν* we read in *Homer*, as an attribute of Men, who alone of all bodily Creatures distinguish the Voice, into Words, Syllables, and single Letters ; whence it is called articulate, consisting as it were of several joints, as *Caelius Rodiginus* writeth ; who by the way tells of a Cardinal (*Ascanius* by name) who had a Parrot which cost him 100 Crowns, that could repeat the Apostles Creed distinctly and accurately. I wonder of what Spirit he was, that took such pains to teach a Parrot such a lesson : I presume he was none of St. *Francis* his Auditors, a part of whose Legend it is, that he would preach the Gospel even to brut Creatures, so great was his desire of the Salvation of all. The other Interpretation *Rodiginus* gives of the former Etymology is in reference to the Division of Languages, upon the building of *Babel* 101 years after the Flood ; and both of them are very ingenious in my judgment. But concerning any Person whose proper name was *Merops*, I find nothing in *Caelius*, nor in divers others. But in *Stephanus Bizantinus* *μελ μέγαν*, I find *Merops* himself, said to be the Son of *Triopas*, and from him the People of *Coos* called *Meropes*, and that Island *Meropus* ; and so, much about the time of *Jo* the second, whom *Eusebius* observes to have lived in the days of *Triopas*, as *Ludovicus Vives* relates upon the 18th Book of *Austin*, *de Civitate Dei*, and the third Chapter. *Antoninus Liberalis*, in his *Metamorphoses*, makes this *Merops* to be coetaneous to *Jupiter*, for thus he writes, *Num. 36.* as it is translated (for he is a Greek Author ;) *Jupiter postquam Titanibus pulsus, Saturno regnum ademit, Aigem (quæ mammam ei præbuit) immortalitate donavit, & ejus imago extat in astris : aureum autem canem Templi Cretensis custodiæ, præfecit. Hunc suffuratus Pandareus Meropis filius in Sipylum adduxit, Custodiendumq; dedit Tantalo Jovis & Plutus filio ; cum autem aliquanto post tempore Pandareus in Sipylum venisset, canemq; reposceret :*

Tantalus depositum ejuravit. So that the Son of *Merops* by this Author's account was but cotaneous to *Tantalus*, who was the Father of *Pelops*, Grandfather to *Agamemnon*, chief of the *Grecians* at the *Trojan War*. Now touching *Clemens Alexandrinus*, he was to seek whether it were *Phoroneus* or *Merops*, or some other, *qui eis posuerunt templa*, who erected Temples. Belike he had some evidence that made him incline to think, that *Phoroneus* was the first; other evidence that swayed him another way, and made him think *Merops* was the first; and thirdly, he had some ground to conceive that neither of these but some other, after both these, was the first. Now of these Evidences we can say nothing by way of examining them, because we do not know them. *Arnobius* in his sixth Book specifies three by name, in question about the primacy of building Temples, and they are *Phoroneus* not *Argivum*, (of whom I understand *Clemens Alexandrinus* to have delivered his mind in this Argument) but *Phoroneus Egyptius*; the other two mentioned by him are *Merops*, mentioned by *Clemens Alexandrinus*; and the third and last *Æacus*, who as he is placed after the former two, ordered according to their Age; so it seems he was later than both the former. And for the last of the three to be the first in this kind of Devotion, he alledgeth no meaner Author than *Varro*; who was commonly accounted the most learned of all the *Latins*. Now *Æacus* was but the Grandfather of *Achilles*, and so but two Generations before the Wars of *Troy*, which in common account, is not above 66 or 67 years; whereas *Moses* led the Children of *Israel* out of *Egypt* above 300 years before the Wars of *Troy*. Therefore when *Varro* writes, as *Austin* reports him, *de Civit. Dei*, lib. 18. cap. 3. that the *Sicyonians* did sacrifice at the Sepulchre of *Thurimachus*, the 7th King of the *Sicyonians*; surely at that time there was no Temple built at that Sepulchre, for ought *Varro* found in all his reading. And again, when *Austin* saith, in the same place, that when *Phegeus* the Brother of *Phoroneus* was dead, there was a Temple built at his Sepulchre, by reason (as he guesseth) that *Phegeus* was a devout Prince, and had in his time erected Chappels for Divine Service, he had not this from *Varro*; nay *Varro* acknowledged no Temples until many years after. Not to mention that both *Clemens* and *Arnobius* thought it more likely that *Phoroneus* rather than his Brother was the first Erector of Temples, yet

yet neither of them had any sure and certain grounds for their Opinions.

20. Thus much concerning the *Grecians* and *Egyptians*; something remains to be added concerning the *Assyrians* and *Babylonians*, and the Original of Temples amongst them also. *Diodorus Siculus*, lib. 2. cap. 4. writing of *Semiramis* and her building of *Babylon*, adds that, *In urbis medio templum Jovi erectis quem vocant Babylonii Belum*; In the midst of the City she built a Temple to *Jupiter*, whom the *Babylonians* call *Belus*: But withal he saith that of this Temple, *Nihil certi pronuntiari potest, cum & Scriptores discordent, & opus ipsum vetustate collapsum sit*; Nothing can certainly be affirmed, considering that Writers differ, and the Work it self is fallen to decay through Age. *Herodotus* also makes mention of the Temple of *Belus*, but he makes no mention of him that built it; and as for *Semiramis*, *Herodotus* makes her to precede *Nitocris* but five Ages, which is short of 200 years; for three Ages makes an 100 years by his Account. And *Nitocris* he writes to have been the Mother of *Labyntus*, against whom *Cyrus* waged War. Now *Cyrus* we know took *Babylon* whilst *Belshazzar* reigned, who also was slain that night wherein *Babylon* was entered into by the *Persians*, through the Channel of the River *Euphrates*, whose stream was turned another way by the Army of *Cyrus*; yet we confess the *Babylonian* Monarchy was far more ancient than this *Semiramis* *Herodotus* writes of, (and that by Scripture evidence) having been founded by *Nimrod*, that mighty hunter before the Lord, whom some conceive to be *Belus Babylonius*; and I nothing doubt but the remembrance of so great a Man, and the first Monarch, might be preserved by figures made of him, and these figures become Idols; like as in the days of *Sem*, yea, and *Noah*, also Idols were among the Posterity of *Sem*, in the Family of *Terah*. The beginning of *Nimrod's* Monarchy is placed by *Lydiat* and *Usher* the 14th year after the Dispersion of the People through the confusion of Tongues, that is 115 years after the Flood, 185 before the Death of *Noah*, and 335 before the Death of *Sem*; which they ground on the *Babylonian* Antiquities, searcht into by *Callisthenes* the Philosopher, and Follower of *Alexander* in his *Persian* War: for he found by his Calculation of those Antiquities, that the *Babylonian* Monarchy began 1903 years before *Babylon* was taken by *Alexander*. A little after the

the *Assyrian* Monarchy began, as Scripture testifies, *Gen. 10.* for *Moses* having mention'd the Beginning of *Nimrod's* Kingdom to have been *Babel*, and *Erech*, and *Accad*, and *Calne* in the Land of *Shinar*, *ver. 10.* he forthwith adds, that out of that Land (to wit the Land of *Shinar*) went *Ashur* and built *Nineweh*, and the City *Reboboah*, and *Calah*. This *Ashur* was the Second Son of *Sem*, *ver. 22.* It is thought his Eldest Son was *Ninus* the First, from whose Name was the Name *Ninive* given to the City built by him; and *Ninive* I find is all one with *Ninus*, in *Herodotus*, whose Kingdom began 1360 years before *Lycurgus* gave Laws to the *Spartans*, according to the Computation of *George* the Monk, mention'd by *Scaliger*, with one years only difference, provided we understand *Ashur* to have reigned 60 before his Son *Ninus*; and from the first of *Ninus*, to *Lycurgus* his giving Laws, are 1300 years. And which Act of *Lycurgus* was 97 years before the Account of *Iphitus* his *Olympiads* began. Now this was 1485 years before the Reign of the latter *Belus Babylonius*, *Beladan*, or *Nabonazar* by Name, who in all likelihood was that *Belus* which *Herodotus* speaks of, and *Diodorus Siculus*. For this *Beladan*, or *Nabonazar*, the second Babylonian *Belus*, began his Reign but the twelfth year of *Jotham* King of *Judah*, a little before the Foundation of the Walls of *Rome* was laid by *Romulus*. But whereas *Scaliger* conceives there were two Dynasties in *Babylonia*, one succeeding the other 368 years before the most ancient *Belus*, whom yet he accounts more ancient by 125 years than the Computation of *Calysthenes* doth reach unto: This *Lydiat* conceives to have no colour of Truth. And thus I have dispatched this Enquiry about the *Antiquity of Temples*, according to my Power, and present Leisure.

Yet I deny not, but that as Men, before there were any Temples, did worship their deceased Ancestors, and offer Sacrifices at their Sepulchres; as *Augustine* testifies they did, according unto *Varro* his Observations, *de Civit. Dei, lib. 18. c. 3.* *Apud sepulchrum septimi sui Regis Thurimachi; sacrificare Scironis solere*, The *Scythians* were wont to sacrifice at the Sepulchre of their Seventh King; *Thurimachus*, which *Thurimachus* is said to have reigned amongst the *Sicyonians* before *Inachus* reigned amongst the *Argives*; tho' others make *Inachus*, the First King of *Argos*, to be more ancient than *Egialeus*, First King of the *Sicyonians*,

Sicyonians, as *Ludovicus Vives* relates, upon the 18th. Book of *Aufin. de Civit. Dei, Chap. 3.* And *Pausanias*, in his *Corinthiacs*, pag. 54. shews where was the Sepulchre of *Phoroneus*; and adds, *Phoroneo quoque nostra etiamnum ætate parentant*, to this day they do offer Sacrifice to *Phoroneus*, to wit, at his Sepulchre: And no marvel if they were of their Opinion, who knew no other Gods, than the Ghosts of Dead Men, from whom they received Answers, lying over their Graves, as *Melo* and others write of certain People of *Africa*, call'd *Augitæ*. Likewise, I deny not, but that in process of time, the Sepulchres of great Men were fair Houses or Structures, built to no other end, but that the Bodies of great Personages might lie therein, as it were in State. Such were the *Mausolæa Regum Sepulchra*, saith *Cælius Rodiginus*, l. 9. c. 10. the Sepulchres of Kings; the first of them, *Mausoleum*, having its Name from *Mausolas* (as the same Author writeth, l. 23. c. 6.) King of *Halicarnassus*, as *Pausanias* relates in his *Arcadia*; and he adds, that it was built *ea operis magnitudine, atque omni ornamentorum magnificentia, ut Romani res miraculo adducti, magnificentissima quæque apud se monumenta, Mausolea appellarint*; So great, and so adorned, that the Romans admiring it, afterwards called all such magnificent Monuments by the Name of *Mausolæa*: And he writes strange things of the Sepulcher of one *Helena* an Hebrew Woman in *Jerusalem*, before it was destroyed by *Adrian*. And *Lilius Giraldus*, in his Book de *Vario Sepeliendi ritu*, writes, that Temples and Churches had their Original from hence; his words are these, *Fuit verò usque ad id antiquis sepulchrorum cura, ut non aliundè templorum & sacrarum ædium originem deductam, diligentissimi scriptores tradant, Eusebius & Lactantius. Quæ de re & Clemens Alexandræus in adhortatione ad Græcos, si ita rectè ἀεὶ σπασινὸν interpretamur, sic scriptum reliquit; Superstitio (inquit) Tempia condere persuasit quæ enim prius hominum sepulchra fuerunt, magnificentius condita Templorum appellatione vocata sunt. Nam apud Larissæam civitatem in arce in Templo Palladis Achrisi sepulchrum fuit quod nunc sacrarii loco celebratur. In arce quoque Atheniensi ut est ab Antiocho in nono Historiarum scriptum, Cecropis, sepulchrum fuit. In Templo verò Palladis jacet Erichthonius. Ismarus autem Eumolpi atque Daïræ filius in Eleusine una cum Celei natibus sepultus, & reliqua, quæ multa Clemens collegit & ab eo Eusebius quæ in Latinis codicibus non habentur.* He adds, That as Temples, so Images and Idols (as touching.

touching the publick use of them) took their Originals from Sepulchres also, and he alledgeth *Diophantes* the *Lacedemonian*, in his Books of *Antiquities*, for the Prooff of this. But whether there were such in *Egypt* in the days of *Joseph*, or *Moses*, I am very uncertain: Suppose they had their Bull *Apis*, severed and kept in a Place by himself; this required only *Septum*, a Place compassed about with a Wall, where might be also some Place of Succour, with a Covering to resort unto in time of Rain, Hail, Storm, or Tempest; though we read not so much as this, of those ancient Times. Only we read of those Times, that some Creatures were accounted Sacred by the *Egyptians*, and it was not lawful to kill such; nay, it was Abomination to sacrifice any such. Or suppose they had Images of those Gods whom they worshipped, yet Temples were not necessary for this; for, as I have shewed before, many such, together with Altars also, were erected *sub Divo*, in the open Air. I will conclude all with that which *Alexander ab Alexandro* writes in his genial days, *lib. 4. cap. 7. Persæ nec Deorum imagines habent, nec Tempia erigunt* (erant enim adium sacrarum & simulacrorum exversores) *sed in loco mundo & excelsum, præcatione Diis victimas immolant, quod à plerisque usitatum invenimus. Nam Carmeli Deus colebatur, cui nec Templum erat nec simulacrum, sed ara tantum & divinus cultus. Judei mente sola, unum numen colunt, ideo nulla apud eos simulacra non modo Templis, sed nec urbibus insunt. Germani quoque nullam humani oris speciem Diis, præ eorum magnitudine dederunt, nec Tempia dicunt: sed lucos & nemora Deorum nominibus appellant; illa velut sacra templa venerantur.* And in his 2d. Book, cap. 2. *Nulla ficta apud Lycærgum vel picta imago fuit: quippe hominum aut animalium species Diis tribui vetuit. Templum vero in quo colebatur desuper patens foramen habuit, quia nefas duxerunt Terminum Deum pacis & justitiæ custodem, sub tecto conspici. Sic Jovis, Solis, Lunæ, & Desidio in aperto mundo, Tempia hypæthra & sub divo veteres extruxere, quod à Græcis sæpe sacritatum novimus, ut his Diis hypæthra templa constituent, sicut ædes Jovis Puberij in Attica, semper sine tecto erigebatur. Græci verò Minervæ in summa parte adium sine victima sacrificant; Esculapio in montibus. Apud Persas nulla dicebantur templa diis, quia cum solem præcipuum numen, & Deorum maximum colant, mundum universum illi Templum esse dixerunt. A Bithynis usurpatum legimus, ut, adoraturi montium cacumina conscendant, & sine templis Jovem Pappam saluent, sicut Scythæ Pap-*

pæum. Quæ etiam Diogenis opinio fuit, qui mundum sanum Dei sanctissimum existimavit. Fuere autem Termini, atque Fidei Tempora juxta eadem Jovis opinionis maximi, in capitolio primum a Numa constructa, cui sacrum festum Terminalibus in agris, sexto ab urbe milliaris, sub patente cælo fieri solebat. With the Englishing of this I mean to set a period to this Discourse, &c. The Persians have neither Images of Gods, nor do they erect Temples (rather their course was to pull down to the ground Holy Houses and Images) but in a clean Place, in high Places, with Prayers they did sacrifice to the Gods, which we find to have been in use with many. For at Carmel God was worshipped, where was neither Temple nor Image, but an Altar only, and Divine Worship. The Jews in their minds only worship One God, and therefore with them are no Images, neither in Temples nor in Cities. The Germans also give no shape of Man to the Gods, by reason of their Greatness, nor dedicate Temples to them; but Groves and Woods they call by the Names of Gods, and they reverence them as holy Temples. Lycurgus ordained no painted or graven Image, as who forbade to express the Gods in the shape of Men, or other Creatures. And as for the Temple wherein God was worshipped, that was open at the top, as thinking it unlawful that the God *Terminus*, the Preserver of Peace and Justice, should be seen under a Roof or Covering. In like sort, Men of ancient Times built Temples to *Jupiter*, *Sol*, *Luna*, and to *Deus Fidius*, in the open Air, which they called *Hypæthra*, as much as to say, under the cope of Heaven, open; which was the *Græcians* usual course, as the House of *Jupiter Pulverius* in *Attica* was always without a Roof. And the *Græcians* sacrificed to *Minerva* on the tops of their Houses, without slaughter made of any Beast; and to *Æsculapius* upon the Hills. Amongst the *Persians*, no Temples were consecrated to the Gods; because being of Opinion that the *Sun* was the chief Power Divine, and the greatest of Gods, they said the whole World was his Temple. We read it to have been the *Bitnyians* Practice, that when they worshipped, they went to the tops of Hills, and there saluted *Jupiter Pappas* without any Temple, as the *Scythians* did *Pappæus*. Such also was the Opinion of *Diogenes*, who maintained the World to be the most holy Temple. As for the Temples of the God *Terminus*, and the God *Fides*, they were by the House of *Jupiter*

optimus Maximus, in the Capitol, which were first built by *Numa Pompilius*; to whom Holy (or religious) Office was performed on the Terminal Feasts in the Field, and under the open Heaven, six miles distant from the City.

I might add our Learned Antiquary *Inigo Jones's* Opinion, concerning that strange Structure of *Stoneheng* on *Salisbury-Plain*, that it was originally no other than *Templum sub Divo*, a Temple all open at the top, (such as are mentioned by *Alexander ab Alexandro*;) but I refer the curious to his Book, and conclude this first Dissertation.

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